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Frank



BUNYAN'S AWAKENING WORKS.

THE

GREATNESS OF THE SOUL:

Sighs from Hell:

AND

THE RESURRECTION OF THE DEAD.

BY JOHN BUNYAN,

AUTHOR OF THE PILGRIM'S PROGRESS, AND THE HOLY WAR.

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INTRODUCTION.

JOHN BUNYAN is preeminently a man of the people. He sprang from, represents, and speaks to, the masses; though destined by his writings to become the teacher of nobles and kings, and nowhere more than in this free land, where every man is at once a citizen and a sovereign. Here, even more than elsewhere, will the poor sympathize with his origin, and the rich with his wrongs, the honest with his upright spirit, and the humane with his long unjust imprisonment, the intelligent with the attractions of his genius, and the pious with the deep struggles of his evangelical experience. No class can doubt his entire sincerity. None can deny his benevolent spirit. All must feel his peculiar and inimitable power.

In the notices prefixed to his *Pilgrim's Progress* and the *Holy War*, volumes previously issued by our Society, perhaps enough has been said on the leading incidents of his Life. The present Introduction will therefore be limited to an outline of his character as a Preacher, and as a Writer.

As a PREACHER, probably Bunyan has had few superiors. It is needless to speak of the qualities which made him popular. The effects are sufficient. However loudly Church and State officials might "open upon him," scholars marvelled at his wisdom, and "the common people heard him gladly." Besides the "hundreds from all parts" that flocked to his preaching, in Bedford and other shires, Dr. Southey tells us his reputation was so great in London, "that if a day's

notice were given, the meeting-house in Southwark, at which he generally preached, would not contain half the people." "I have seen (says an eye witness) by my computation about twelve hundred persons to hear him at a morning lecture, on a working day, in dark winter time." "I also computed about three thousand that came to hear him at a town's-end meeting house; so that half were fain to go back again for want of room; and then himself was fain at a back door to be pulled almost over people, to get up stairs to the pulpit." The learned and pious Dr. Owen, that giant of evangelical theology, is reported to have said to Charles II. (who rallied him for "going to hear an illiterate Tinker prate,") "Please your Majesty, could I possess that Tinker's abilities for preaching, I would gladly relinquish all my learning." Charles Doe, with affectionate admiration, calls him, "Our great Gospel Preacher,"—"the Champion of our Age."

Yet, Dr. Southey has said, "Had it not been for the encouragement Bunyan received from the Baptists, he might have lived and died a Tinker." Be this as it may, Baptists will know how to prize such a concession—not to their superior wisdom—but to the wisdom of Christ in the free and scriptural Constitution of their churches. And although as a body, they have little cause for gratitude for the manner in which they are treated by Robert Philip in his "Life and Times of Bunyan," they may thank him for a like acknowledgment. "Both the world and the Church (he says) are indebted to the Baptists for the ministry of John Bunyan." (p. 312.) "Any orthodox Congregational or Presbyterian Church of that day would have treated him with equal tenderness. So would pious Episcopalians, had they known him as well as the Baptists did. I much doubt, however, if any other orthodox body would have followed up his welcome into their fellowship, by calling him out to the ministry." (p. 180.) If this be so, that single fact is sufficient

to justify our denominational existence. But we quote it here, for another end. Are not Baptists then *especially* bound to perpetuate and spread his Practical Works—the embalmed spirit of such a Preacher—wherever they exist? Will *they* not be responsible, if being dead, Bunyan does not still speak by these admirable productions? productions whose “power and pathos eclipse all learning, and throw every thing into the shade, but the wisdom which winneth souls.”

For as Bunyan *spoke*, so he *wrote*. All his books were written, as it were, out of his own heart, and directed to the hearts of his fellow men. And that heart of his, so long and sorely tried, was in alliance with an intellect of wonderful power, and an imagination no less wonderful. And “the laws of his intellectual being blended so with its spiritual aspirations and responsibilities, that his head can never be analyzed apart from his heart.” Then too, Bunyan, with all his hearty homeliness, had a healthy, and indeed, exquisite taste. He loved the true, the pure, the graceful, the noble, the beautiful and the sublime. Wit and humor (as in Sir Thomas More) at times gleam forth amidst the gravity, the solemn earnestness, the subduing tenderness of his sentiments and style. His roughness is not rudeness. His occasional coarseness is less from ignorance than choice. He knew when he transgressed the laws of taste; but he acted at such times in obedience to a higher law. His sympathy with the poor and ignorant and erring, was by the grace of God experimental and heartfelt; and he spoke to them, and wrote for them, in the style which they could understand and feel, because he devoutly longed to do them good. His words were “picked and packed,” as he says; but it was for the use of the popular mind. There are innumerable passages, however, to prove what he modestly affirms, that he “could have stepped into a higher style.” That he did not, considering whom he addressed, and for

what end, is his everlasting praise. No man of sense would wish the diction of Bunyan essentially different from what it is—"a well of pure old English undefiled."

As a WRITER, Bunyan is chiefly known by his *Pilgrim's Progress* and the *Holy War*. These Allegories have given their Author a place among the English Classics. Though slowly recognized as such in the world of letters, his position is now sure. To say nothing of others, the unanimous verdict of a critical jury composed of such men as Addison, Swift, Lord Kames, Dr. Johnson, Cowper, Coleridge, Scott, Byron, Southey, Montgomery, Mackintosh and Macaulay, men differing so widely in other things, can never be set aside. Nor are American critics, from Dr. Franklin to Dr. Cheever, a whit behind their transatlantic brethren in their appreciation of Bunyan. In original creative genius, the unlettered Tinker of Elstow, the humble Baptist Pastor of Bedford, is ranked with Milton and Shakespeare. His name is enrolled among

"—— the few, the immortal names
That were not born to die."

In his own walk of literature, he is pronounced without a rival. He has succeeded where all others have failed. He has left all competition hopeless. If Milton is the prince of poets, Bunyan is the prince of dreamers—and his dreams are truly "of the stuff that life is made of"—and bright with the lustre of a better world.

It is not, however, the design of this Introduction to speak of Bunyan as the Master of Religious Allegory. It is to call attention rather to his other writings—writings less widely known, but in which the same splendid powers, sanctified by Divine Grace, are employed in a more direct, and, therefore, more eloquent manner, to unfold and enforce the Gospel of Christ. And we have spoken of his inimitable Allegories chiefly for the sake of the Practical Works

which are herewith presented to the public, in a form (to say the least) more readable than in any previous edition. And what inference is more natural or rational than this—that the man whom God so richly endowed to write the *Pilgrim's Progress* and the *Holy War*, “in allegory so perfect as to hide itself, like light, while revealing through its colorless and undistorting medium all beside,” might be expected to develope the same great principles, and the same superior qualities of mind, in other works to which he applied himself as a faithful minister of Jesus Christ.

These Practical Works will show that Bunyan is master of more arts than Allegory. He is equally master of Analysis, of Argument, of Illustration, of Appeal. Though too fond of typical interpretation, he is often very happy in Exposition. Though too minute and multifarious in his Divisions, he is generally very judicious in their Arrangement. His Observation is keen; his experimental Insight is profound. His anticipation of objections is natural, and his answers just and forcible. His Descriptions are often perfect pictures. His Apostrophes are frequent and animated. His Dialogues, in which he abounds, are as life-like as if taken from men's lips. His Applications are by turns, terrible and tender, searching and consoling. If below Charnock in dignity, he is his equal in depth and discernment. If less systematic and learned than Owen, he is his rival in the knowledge of the heart, and of the devices of Satan, as well in the skilful use of the gospel as a divine relief. If at all inferior in fire and vehemence to Baxter, he is more plain, more picturesque, more evangelical, more startlingly or subduingly eloquent. If less tender than Flavel, he has superior originality, variety and strength. In fact, he unites in a remarkable degree the best qualities of all his celebrated contemporaries, and in some qualities probably excels them. His general style, though never polished, and, at times, descending to coarseness, is generally clear and pure; and

remarkable for its vernacular words and idioms, penetrating the popular ear and heart beyond almost any other writer.

Men who have excelled in the pulpit have often failed with the pen. This was the case with Whitfield. But it was not so with Bunyan. Let any man compare the written discourses of these two distinguished men, and while admiring the general harmony of their views and spirit, he must be struck with their difference in mere mental power. In originality, discrimination, point, pungency, imagination, beauty and sublimity, Bunyan is the superior. Only in pathos is he rivalled by Whitfield.

While necessarily differing from Mr. Ryland in some parts of the above estimate of Bunyan, we fully agree with him in the following opinion, expressed more than sixty years ago. "As a popular practical writer, on a great variety of important subjects for the use of the bulk of common Christians, I will dare to affirm that he has few equals in the Christian world. I am persuaded there never has been a writer in the English language whose works have spread so wide, and have been read by so many millions of people, as Mr. Bunyan's." Since then, in what language known to civilized man, have they not in part been translated?

One of the most wonderful things in the history of this wonderful man is, that notwithstanding his want of early education; his conversion from a course of great profaneness; his daily itinerant labors at one period; his imprisonment for twelve years together in Bedford jail, where he was obliged to support himself and family by tagging laces; and the constant demands for his preaching both in city and country after he came out; he was yet one of the most fruitful authors of his time. Not less than sixty pieces of his composition appear in the Catalogue of his friend Charles Doe, published soon after Bunyan's death. Even this is incomplete, for it does not include his *Saint's Privilege*, *Pastoral Letters* and *Dying Sayings*, which raise the num-

ber to sixty-six. This is about two on an average for every year of his ministerial life. And although a few of them are but short poems and tracts, most of them are elaborate treatises, on which Bunyan laid out the full strength of his mind and soul.

Bunyan's Complete Works, if printed in the same style as those of Andrew Fuller, issued by our Society, would probably fall little, if any, short of three thousand large octavo pages. Only about one-half have ever been re-printed in this country, in the most perfect edition, and the selection of those published is, in some cases, by no means creditable to the knowledge or judgment of the publisher.

Yet the *quality* of the whole is quite as remarkable as the *quantity*. His rich experience, his ready memory, his clear quick conscience, his rare gifts of genius, taste and imagination, impart a novelty, variety, beauty, freshness and force of illustration peculiarly his own. On the most common themes he is seldom common-place. How could he be indeed, and yet be John Bunyan? "It is yet to be shown (says the author of the Chronological Critique) *how*, and *why*, and *when* he did so much, and did it so well."

The writings of Bunyan (excluding all apocryphal pieces, and including all that fairly belongs to him), we have already said amount to sixty-six. They may be conveniently classed for our present purpose under six heads — Allegorical, Poetical, Typical, Doctrinal (including his Catechetical and Controversial pieces) Biographical and Practical. Thus classed, about one-half of them come under the last of these heads, and of these the present series will be composed. The practical element is indeed largely infused into all the rest. His warmest controversies glow with a divine unction. Even his occasional errors, show his paramount endeavor to keep the unity of the Spirit in the bond of peace. Let him have this praise, even with his error on Church Communion.

It is well known that several pieces which go under the

name of Bunyan, such as the "Pilgrim's Progress, Part Third;" "The World to Come;" "Heart's Ease in Heart Trouble," &c., are not his. They are not found in any good edition of his Works. But there is one piece, found in almost all editions, which is yet doubtful. As Critics, as Christians, and as Baptists, we should be glad to find clear testimony that it is Bunyan's. It is, indeed, quoted and praised as his by Dr. Southey, by Alexander Philip, and by Robert Philip; though the latter, with singular inconsistency, denies it to be Bunyan's, and in the next chapter quotes it as his, with the highest commendation. If Bunyan really wrote it, however, he must not only have greatly extended his reading, and polished his style, but also essentially changed his views of Open Communion in the latter part of his life. This does not seem at first sight probable, after he had twice written in defence of them; though he lived fourteen years after his last defence appeared, and may have discovered his error.*

And here seems the proper place to notice the great injustice done to the Baptists on this subject, by Mr. Robert Philip, throughout his "Life and Times of Bunyan," and his "Chronological Critique." He uniformly speaks of them as actuated by "bigotry," and as "sprinkling" (not to say "immersing") other Christians "with the bitter waters of Close Communion." All this is in very bad taste, to say nothing of its temper. But the point of most importance is this. It leads Mr. Philip to say what is not true in fact, when the facts were before his eyes. Thus he quotes (C. C. p. 24.) Bunyan's noble and touching language pre-

* Precisely such a change, it is well known, took place in the views of the excellent Isaac Backus, the candid and discriminating author of the Church History of New England. If any one would see this subject of Communion set in the clearest light, let him read "Curtis on Communion," a fundamental and admirable work, just issued, by the American Baptist Publication Society, alike fitted to satisfy, improve and delight the inquiring Christian.

fixed to his Confession of Faith (1672): "I have not hitherto been so sordid as to stand to a doctrine, right or wrong; much less when so weighty an argument as above eleven years' imprisonment is continually dogging me to weigh and pause (poise?) and poise again, the grounds and foundations of those principles for which I have thus suffered. But having not only at my trial asserted them, but also since, even all this tedious tract of time, in cool blood, a thousand times, by the word of God, examined them, and found them good, I cannot, I dare not now revolt, or deny the same, on pain of eternal damnation." Mr. Philip adds, "This, solemn as it is, refers to his Open Communion principles as well as to his Creed." It is sufficient to say in reply, that Bunyan himself expressly distinguishes between them, styling one class "the principles for which he suffered," and calling the other, with great modesty, his "present judgment." It is not impossible, therefore, however unlikely, that this "judgment" may have afterward been changed; and that the "Exhortation to Peace and Unity" grew out of the change, and was intended to justify it in the gentlest manner possible. One thing is certain, that the Author of that admirable "Exhortation" was a Strict Communion Baptist; and his clear judgment, large views, and lovely temper, are the best rebuke to Mr. Philip's rhetoric on Close Communion.

It was a just remark of Dr. Southey that the works of Bunyan have been printed without any regard to Arrangement. He suggests the Order of Time (if ascertained), as the best; since it would enable the critical reader to trace the progress of Bunyan's intellectual developement. Mr. Philip in his Chronological Critique (to which we have repeatedly referred) has sought to follow out this suggestion, by the aid of Charles Doe's "Catalogue Table." But that Catalogue avowedly gives the order of *publication*, not of *composition*, and these two differ widely. Mr. Philip,

through forgetfulness of this difference, falls into some singular errors. The most remarkable one is a denial of the prison origin of the Pilgrim's Progress; and this solely on the ground that it was not *published* till 1677, five years after Bunyan was set at liberty. This novel opinion of Mr. Philip, is not only contrary to all the other evidence, but actually contradicts Bunyan himself; as has been fully shown by George Offor, Esq., of London, in his noble Introduction to the Hanserd Knollys' Society's edition of the Pilgrim.

It is, however, but just to Mr. Philip to say, that notwithstanding these unfortunate mistakes, his Chronological Critique contains many beautiful and valuable thoughts, and many just criticisms on Bunyan's successive works, of which we may yet find occasion to avail ourselves for the advantage of the present edition. Most critics have confined their remarks to the Allegories, or to the Grace Abounding. The more credit, therefore, is due to one, who, for the first time, has attempted to trace the characteristic merits and defects of Bunyan's other works—and this, as far as he could, in the order of their successive production; thus throwing over them new and engaging lights of association, comparison, circumstances, and progress.

The Arrangement of the Practical Works in this edition is the first that has been attempted on a systematic plan. As it is designed, however, for general readers, (rather than for critics,) the particular plan pursued has been chosen for their benefit. The main principle of it is to follow the Order of the Author's experience in the work of the Ministry. As this corresponds with the order of Nature and of Scripture, we prefer it to all others for practical purposes. Bunyan himself thus describes its successive stages:

“In my preaching of the word, I took special notice of this one thing, namely, that *the Lord did lead me to begin where his word begins with sinners*; that is, to condemn all

flesh, and to open and allege, that the curse of God by the law, doth belong to, and lay hold on, all men as they come into the world because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt, what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment. Indeed I have been *as one sent to them from the dead*. I went myself in chains to speak to them in chains; and carried that fire in my own conscience that I persuaded them to beware of.—Thus I went on for the space of two years; crying out against men's sins, and their fearful state because of them. After which, the Lord came in upon my own soul, with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered my preaching, (for still I preached what I saw and felt.) Now, therefore, I did much labor to hold forth Jesus Christ in all his offices, relations, and benefits unto the world; and did strive, also, to discover, to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish. On these things, also, I staid as long as the other."

This is the way in which Bunyan was led on, in the execution of his ministerial work, by the Spirit of God. We say, the Spirit of God, with emphasis; for the saving effects produced by his ministry demonstrate the guiding and co-operating influence of the Holy Spirit of Truth, whose revealed office it is to "convince the world of sin, and of righteousness, and of judgment." Not that God is limited to our methods. He has his own reserved resources of Sovereign Wisdom, as well as Sovereign Grace. He is able to do exceeding abundantly above all we ask or think. He can, at any moment, surprise and encourage us by new and unexpected manifestations of mercy. The combinations of his wisdom, like his understanding, are infinite. But his

ordinary method of bringing souls to Christ, is that of which we speak; wherein he calls us to be workers together with him, and in which he gives us the promise of his support and blessing to the end of the world.

Let it be admitted that there was something peculiar in the case of Bunyan, both as a man, and as a Minister. Yet that peculiarity does not belong to the *nature*, or *tendency* of the Holy Spirit's influence, but only to its *degree* and *depth*, as modified by acting through so rich a combination of faculties, with so little aid from without. And this explains the reason of Bunyan's popularity with the great mass of experimental Christians, every where. He opens to them his own deeply exercised heart, and their hearts throb with vital sympathy. He goes beyond them, but still they feel that he is one of them. He holds in his hand a key that opens the most intricate wards of their own religious experience. He at once interprets, confirms, and exalts their pious emotions while he describes his own, and shows them the just and solid foundation for those emotions in the Scriptures—in the revealed character and glory of God, in the perfection of his law, in the terrible evil of sin, in the sufferings of Christ as a Redeemer, in the sanctifying influences of the Spirit, in the beauty of holiness, in the brevity of life, in the insignificance of worldly good, and the all-absorbing greatness of an advancing eternity, with its judicial awards of human destiny. On all these things his spiritual discernment is wonderful. And hence from his pen, now, as once from his living lips, the Gospel comes, "not in word only, but in power, and in the Holy Ghost, and in much assurance." And hence, also, however often read, his writings are always new.

In pursuance, therefore, of this process in the Author's ministerial course, the several volumes issued by our Society will be arranged. In the present volume we shall group together the works most fitted to awaken the conscience of the care-

less; in the next volume, those most suited to invite and encourage awakened sinners to come to Christ for salvation, by unfolding his gracious offices, relations and benefits; and in those volumes which follow, to search the spirits of professors, and build up sincere believers in the full life, power, and joy of their holy faith. Thus each volume, also, being complete of itself, may be sold separately, and may be employed as a specific means of effecting specific good.

But something more than arrangement has been attempted in this edition. Treatises have been divided into chapters; paragraphs brought into their natural connexion; sentences shortened, and made clear by proper punctuation; references rearranged and verified; a few pleonasms retrenched; some obsolete words changed; and ungrammatical forms, as well as errors of the press, corrected. Something has also been done to remove the perplexity of too minute divisions. In short, the work of the Editor has been directed, without altering the texture of Bunyan's style, to show to the reader "how forcible are right words" on religious topics when uttered in pure old English, from a soul like Bunyan's.

When we look around us, and see what is done by private publishers, by Publication Societies, by artists and by critics, by trade sales, and by Colporteur operations, to multiply, embellish and circulate the *Pilgrim's Progress*, &c. the words of his friend Charles Doe, "the Struggler (as he calls himself) for the preservation of Bunyan's works," seem to have in them more than the mere enthusiasm of friendship, or the forecast of critical sagacity. Written a hundred and sixty years since, they sound now as if endowed with

"——something of prophetic strain."

"Christians in town and country (he observes) can testify that their comforts under his ministry have been to an admiration, so that their joy showed itself by much weeping. His *Pilgrim's Progress* wins so smoothly upon the affections, and

so insensibly distils the Gospel into them, that a hundred thousand have been printed [within thirteen years] in England; besides that, it hath been printed in France, Holland, New England, Welsh; whereby the Author has become famous. And it may be the cause of spreading *his other Gospel books* over the European and American world, and in process of time, it may be, to the whole universe."

Of the particular works, of an awakening character, associated in the present volume, a few words will now be said.

The first (from which the volume takes its name), "THE GREATNESS OF THE SOUL," is scarcely known among us, though one of the noblest of Bunyan's practical works. It was originally delivered in a series of discourses at Pinner's Hall, London, and was published in 1682, the same year with the "Holy War." It is undoubtedly the basis of that fine Allegory—in the opinion of Dr. Barnes, "the greatest book written by uninspired man." "This consideration itself (says Mr. Philip), throws much light upon both the Allegory and the Pinner's Hall Sermon. They are worthy of each other. Indeed, had not Bunyan been pondering the Greatness, and thus, the worth of the Soul, he could not have found in it the Population of Mansoul, nor even its Magistracy. On the other hand, had not the Powers and Affections of the Soul taken allegoric forms and military action, which derive *life* from well known men and events, even he could not have condensed the massive thoughts, nor struck out the brilliant lights, that abound in the Sermon. This hint renders criticism utterly needless in the case of the Treatise on the Soul. It is the mine out of which he dug all the ore of his Allegory."

From these remarks, it is evident nothing could be more appropriate, in view of the relation between the two works, than that the Holy War should be immediately followed by the Greatness of the Soul. The comparison between them must be full of interest, independent of the great

merits of the latter in itself, and in its relation to the other works which follow it in this volume. Indeed, there is reason to believe (as Mr. Philip observes, *Life and Times*, p. 453) that this is the sermon, or rather series of sermons on the Greatness of the Soul, which Dr. Owen attended with such admiration, and which prompted his emphatic reply to Charles II. already mentioned "They account (adds Mr. Philip) for the *electrifying* effects of his Ministry." To say nothing of other parts, what has modern eloquence to offer more awfully sublime than the passage, commencing page 137 of this volume on the Loss of the Soul?

The second work, entitled "SIGHS FROM HELL, or THE GROANS OF A LOST SOUL," naturally follows, as it seems to take up the subject where the other leaves it; and illustrates in a thousand lights the condition of a lost soul, especially in the intermediate state between Death and the Resurrection. It is a sort of running comment on the parable of the Rich Man and Lazarus in the sixteenth chapter of Luke; but such a comment as no other man could write except John Bunyan. Here, he indeed, appears a Boanerges, and many of his thoughts are more terrible than thunderbolts to the guilty soul. "Hell is naked before him, and Destruction hath no covering." It is remarkable that this, the first of Bunyan's practical works, was written about the same time with Baxter's "Call to the Unconverted," in 1657. It is not certain which was published first. Their object is the same; their method only is different, illustrating the variety of their Lord's gifts; the books had like power, popularity and usefulness. Baxter was thirteen years older than Bunyan, and had better advantages of education. Baxter pleads and persuades, more like a practised pious writer; Bunyan warns and entreats sinners, "as one sent to them from the dead." Mr. Philip justly observes, "There was, from the first, in Bunyan's spirit, as in Whitfield's, a 'secret place of thunder,' and 'a fountain of tears,' that discharged

alternate bursts of terror and tenderness—bolts of Sinai, and dew of Hermon. And this twofold power he retained to the end of life; but he never displayed it better than in the first outpourings of his baptized spirit, whilst he knew nothing about the art of writing for the press.”

The third treatise on the “RESURRECTION OF THE DEAD and ETERNAL JUDGMENT,” was written in Bedford jail, and published in 1665. It shows that he had made great progress as a writer. It will be found also a sort of continuation, and suitable companion of the other two; conducting us with a solemn grandeur through the closing scenes of Time, the Soul’s reinvestment with bodily form and powers, and its final trial before the Judgment-seat of Christ. “Calm in its solemnity, and close in its reasonings, and sparing of epithets, there are many sublime and beautiful passages in it,” which show that prison walls could not cripple the energies of his Christian faith, nor shut out from the sufferer’s heart the consolations of immortal hope. In the contemplation of the glories and terrors of the Last Day, we see the grand counterpoise to all the trials which he had been for years enduring, and which through the malice of his enemies he was yet for years to endure. From the sublime views of “the recompense of reward” derived from the Scriptures, habitually cherished, and so forcibly presented in this awakening treatise, Bunyan’s soul gathered that invincible resolution, which bore him through his long imprisonment, and breathed in these memorable words: “My Principles, indeed, are such as lead me to a denial to communicate with the Ungodly and Profane in the things of the kingdom of Christ. Neither can I consent, in or by the superstitious inventions of this world, that my soul should be governed in any of my approaches to God; because *commanded* to the contrary, and *commended* for so refusing. . . . But if nothing will do, unless I make my Conscience a continual butchery or slaughter-shop—unless, putting out mine

own eyes, I commit myself to the blind to lead me, as I doubt not is desired by some,—I have determined, the Almighty God being my help and shield, yet to *suffer*—if frail life continue so long—even till *the moss shall grow upon mine eyebrows*, rather than thus violate my faith and principles.”

But although the views he gives as in the first part of this Treatise on the Resurrection of the Just, are thus suited powerfully to sustain the believer, and especially to cheer suffering Saints, yet the Author’s main object is evidently the awakening and conversion of Sinners. Hence, the far greater portion of it is occupied with the Resurrection of the Unjust, the Opening of the Books to them, and the entire process of their Trial, Conviction, and final Condemnation. Nothing more complete, searching, and overwhelming on this subject, perhaps is to be found in our popular religious literature. As such it seems a fit conclusion to this volume of Bunyan’s Awakening Works.

J. N. B.

Philadelphia, July 4, 1850.

THE

GREATNESS OF THE SOUL,

AND

UNSPEAKABLENESS OF THE LOSS THEREOF:

WITH

THE CAUSES OF LOSING IT.



THE

GREATNESS OF THE SOUL.

CHAPTER I.

WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?—Mark viii. 37.

I HAVE chosen at this time to handle these words, and that for several reasons. First of all, because the Soul, and the Salvation of the Soul, are such great, such wonderful great things. Nothing is a matter of that concern as is, and should be, the Soul of each one of you. House and land, trades and honors, places and preferments, what are they to Salvation, to the Salvation of the Soul?—And then I perceive that this so great a thing, and about which persons should be so much concerned, is neglected to amazement, and that by the most of men. Yea, who are there of the many thousands that sit daily under the sound of the gospel that are concerned, heartily concerned, about the salvation of their souls?—that are concerned, I say, as the nature of the thing requireth. If ever a lamentation was fit to be taken up in this age about any thing, it is about the horrid neglect that every where puts forth itself with reference to Eternal Salvation. Where is one man of a thousand—yea, where are there two of ten thousand that do show by their conversation, public and private, that the Soul—their own souls—are considered by them, and that they are taking that care for their salvation which becomes them?—that is, which the weight of the

work, and the nature of salvation requireth.—I have therefore pitched upon this text at this time, to see if peradventure the discourse which God shall help me to make upon it will awaken you, rouse you off of your beds of ease, security and pleasure, and fetch you down upon your knees before him, to beg of him grace to be concerned about the salvation of your souls. And then, in the last place, I have taken upon me to do this, that I may deliver, if not you, yet myself; and that I may be clear of your blood, and stand quit, as to you, before God, when you shall for neglect be damned, and wail to consider that you have lost your souls. When I say, unto the wicked, saith God, thou shalt surely die; and thou (the prophet, or preacher) givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Ezek. iii. 18, 19.

“WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS
SOUL?”

In handling these words, I shall first speak of the occasion of them, and then of the words themselves.

The occasion of the words was this;—the people that now were auditors of the Lord Jesus, and that followed him, did it without that consideration which becomes so great a work—that is, the generality of them that followed him were not for considering first with themselves what it was to profess Christ, and what that profession might cost them.

“And when he had called the people unto him” (the great multitude that went with him, Luke xiv. 25), “with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.” Ver. 34. Let him first sit down and count up the cost

and the charge he is likely to be at, if he follow me; for following me is not like following some other masters. The winds sit always on my face, and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat upon the sides of the bark, that myself, my cause, and my followers are in; he therefore that will not run hazards, and that is afraid to venture a drowning, let him not set foot into this vessel. "So whosoever doth not bear his cross, and come after me, he cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Luke xiv. 15, 26-29.

True, to Reason,* this kind of language tends to cast water upon weak and beginning desires; but to Faith it makes the things set before us, and the greatness, and the glory of them, more apparently excellent and desirable. Reason will say, Then who will profess Christ that hath such coarse entertainment at the beginning? But Faith will say, Then surely the things that are at the end of a Christian's race in this world must needs be unspeakably glorious; since whoever have had but the knowledge and due consideration of them, have not stuck to run hazards, hazards of every kind, that they might embrace and enjoy them. Yea, saith Faith, it must needs be so, since the Son of God himself, that best knew what they were, even "for the joy that was set before him, endured the cross, and despised the shame, and is now set down on the right hand of the throne of God." Heb. xii. 2.

But, I say, there is not in every man this knowledge of things, and so by consequence, not such consideration as can make the cross and self-denial acceptable to them, for the sake of Christ, and of the things that are where he now sitteth at

* Reason is here put for the false reasonings of Unbelief. Sound Reason is always in harmony with Faith; leads us to it at first, and holds us to it at last. Our Author himself clearly shows this in what follows.—J. N. B.

the right hand of God (Col. ii. 2-4); therefore our Lord Jesus doth even at the beginning give to his followers this instruction. And lest any of them should take distaste at his saying, he presenteth them with the consideration of three things together—namely, the cross, the loss of life, and the soul; and then reasoneth with them for the same, saying, Here is the cross, the life, and the soul. 1. The cross; and that you must take up, if you will follow me. 2. The life; and that you may save for a time, if you cast me off. 3. And the soul; which will everlastingly perish if you come not to me, and abide not with me. Now consider what is best to be done. Will you take up the cross, come after me, and so preserve your souls from perishing? or will you shun the cross to save your lives, and so run the danger of eternal damnation? Or, as you have it in John, will you love your life till you lose it? or will you hate your life, and save it? “He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal.” John xii. 25. As if he should say, He that loveth a temporal life, he that so loveth it as to shun the profession of Christ to save it, shall lose it upon a worse account than if he had lost it for Christ and the gospel; but he that will set light by it, for the love that he hath to Christ, shall keep it unto life eternal.

Christ having thus discoursed with his followers about their denying themselves, their taking up their cross and following him, doth in the next place put the question to them, and so leave it upon them for ever, saying, “For what shall it profit a man if he shall gain the whole world, and lose his own soul?” ver. 36. As if he should say, I have bid you take heed that you do not lightly, and without due consideration, enter into a profession of me and of my gospel (for he that without due consideration shall begin to profess Christ, will also without it forsake him, turn from him, and cast him behind his back); and since I have, even at the beginning, laid the consideration of the cross before you, it

is because you should not be surprised and overtaken by it unawares, and because you should know that to draw back from me after you have laid your hand to my plough, will make you unfit for the kingdom of heaven. Luke x. 62. Now, since this is so, there is no less lies at stake than salvation, and salvation is worth all the world, yea, worth ten thousand worlds, if there should be so many. And since this is so also, it will be your wisdom to begin to profess the gospel with expectation of the cross and tribulation, for to that are my followers in this world appointed. 2 Thess. iii. 3. And if you begin thus, and hold it, the kingdom and crown shall be yours; for as God counteth it a righteous thing to recompense tribulation to them that trouble you, so to you who are troubled, and endure it, (for we count them happy, says James, that endure, James v. 11), rest with the saints, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the gospel, &c. 2 Thess. 1. 7. And if no less lies at stake than salvation, then is a man's soul and his all at the stake; and if it be so, what will it profit a man if, by forsaking me, he should get the whole world? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Having thus laid the soul in one balance, and the world in the other, and affirmed that the soul outbids the whole world, and is incomparably for value and worth beyond it; in the next place, he descends to a second question (which is that I have chosen at this time for my text), saying, "Or what shall a man give in exchange for his soul?"

In these words, we have first a supposition, and such an one as standeth upon a double bottom.

The supposition is this—That the soul is capable of being lost; or thus—It is possible for a man to lose his soul. The double bottom that this supposition is grounded upon is, 1. A man's ignorance of the worth of his soul, and of the

danger that it is in; and 2. Men commonly set a higher price upon present ease and enjoyments than they do upon eternal salvation. The last of these doth naturally follow upon the first; for if men be ignorant of the value and worth of their souls, as by Christ in the verse before is implied, what should hinder but that they should set a higher esteem upon that with which their carnal desires are taken, than upon that about which they are not concerned, and of which they know not the worth?

But again, as this by the text is clearly supposed, so there is also something further implied—namely, that it is impossible to possess some men with the worth of their souls until they are utterly and everlastingly lost. “What shall a man give in exchange for his soul?” That is, men when their souls are lost, and shut down under the hatches, in the pits and hells, in endless perdition and destruction, then they will see the worth of their souls, then they will consider what they have lost, and truly not till then. This is plain, not only to sense, but by the natural scope of the words, “What shall a man give in exchange for his soul?” Or, what would not those that are now for sin made to see themselves lost by the light of hell-fire, (for some will never be convinced that they are lost, till, with rich Dives, they see it in the light of hell-flames); I say, what would not such, if they had it (Luke xvi. 22, 23), give in exchange for their immortal souls, or to recover them again from that place and torment?

I shall observe two truths in the words.

1. The first is, that the loss of the soul is the highest, the greatest loss—a loss that can never be repaired or made up. “What shall a man give in exchange for his soul?”—that is, to redeem his lost soul to liberty.

2. The second truth is this, that how unconcerned and careless soever some now be about the loss or salvation of their souls, yet the day is coming (but it will then be too

late) when men will be willing, had they never so much, to give it all in exchange for their souls. For so the question implies—"What shall a man give in exchange for his soul?" What would he not give? What would he not part with at that day, the day in which he shall see himself damned, if he had it, in exchange for his soul?

CHAPTER II.

WHAT THE SOUL IS.

THE first observation, or truth, drawn from the words is cleared by the text, "What shall a man give in exchange for his soul?"—that is, there is not any thing, nor all the things under heaven, were they all in one man's hand, and all at his disposal, that would go in exchange for the soul, that would be of value to fetch back one lost soul, or that would certainly recover it from the confines of hell. "For the redemption of the soul is precious, and it ceaseth for ever." Psalm xlix. 8. And what saith the words before the text but the same—"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" What shall profit a man that has lost his soul? Nothing at all, though he hath by that loss gained the whole world; for all the world is not worth a soul, not worth a soul in the eye of God and judgment of the law. And it is from this consideration that good Elihu cautioneth Job to take heed. "Because there is wrath, beware, lest he take thee away with his stroke: then a great ransom cannot deliver thee. Will he esteem thy riches? no, not gold, nor all the forces of strength." Job xxxvi. 18, 19. Riches and power, what is there more in the world? for money answereth all things—that is, all but soul-concerns. It can neither be a price for souls while here, nor can that, with all the forces of strength, recover one out of hell-fire.

So, then, the first truth drawn from the words stands firm—namely, THAT THE LOSS OF THE SOUL IS THE HIGHEST, THE GREATEST LOSS; A LOSS THAT CAN NEVER BE REPAIRED OR MADE UP.

In my discourse upon this subject I shall observe this method—

I. I shall show you what the Soul is.

II. I shall show you the Greatness of the Soul.

III. I shall show you what it is to lose the Soul.

IV. I shall show you the Cause for which men lose their souls; and by this time the greatness of the loss will be manifest.

I. I shall show you what the Soul is, both by the various names it goes under, and also by describing its powers and properties; though in all I shall be but brief, for I intend no long discourse.

1. The soul is often called the *heart* of man, or that in which things, either good or evil, have their rise; thus desires are of the heart or soul; yea, before desires, the first conception of good or evil is in the soul, the heart. The heart understands, wills, affects, reasons, judges, but these are the faculties of the soul; wherefore heart and soul are often taken for one and the same. “My son, give me thy heart.” “Out of the heart proceed evil thoughts,” &c. Prov. xxiii. 26; Matt. xv. 19; 1 Peter iii. 15; Psalm xxvi. 6.

2. The soul of man is often called the *spirit* of a man, because it not only giveth being, but life, to all things and actions in and done by him. Hence soul and spirit are put together as to the same action—“With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early.” (Isaiah xxvi. 9). When he saith, “Yea, with my spirit I will seek thee,” he explaineth not only with what kind of desires he desired God, but with what principal matter his desires were brought forth: it was with my soul, saith he; that is with my spirit within me. So, in that song of Mary, “My soul, doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” Not that soul and spirit are in this place to be taken for two

superior powers in man; but the same great soul is here put under two names or terms, to show that it was the principal part in Mary—namely, her soul, that magnified God, even that part that could spirit and put life into her whole self to do it. Indeed, sometimes spirit is not taken so largely, but is confined to some one power or faculty of the soul, as “the spirit of my understanding;” Job xx. 3; and “be renewed in the spirit of your mind;” Eph. 4. 23; and sometimes by spirit we are to understand other things: but many times by spirit we must understand the soul, and also by soul the spirit.

3. Therefore, by the soul we understand the spiritual, the best and *most noble part* of man, as distinct from the body; even that by which we understand, imagine, reason, and discourse. And indeed (as I shall further show you presently) the body is but a poor empty vessel without this great thing called the soul. “The body without the spirit, or soul, is dead” (James ii. 26), or nothing but a clod of dust. It is said of Rachel, Gen. xxxv. 18, “Her soul departed from her, for she died.” It is therefore the chief and most noble part of man.

4. The soul is often called the *life of man*; not a life of the same stamp and nature of the brute; for the life of man—that is, of the rational creature—is that (as he is such) wherein consisteth and abideth the understanding and the conscience. Wherefore, then a man dieth, (i. e., the body ceaseth to act, or live in the exercise of the thoughts which formerly used to be in him,) when the soul departeth, as I hinted even now; “her soul departed from her, for she died;” and as another good man saith, “in that very day their thoughts perish.” Psalm cxlvi. 4. The first text is even more emphatical: “Her soul was in departing, for she died.” There is the soul of a beast, a bird, &c., but the soul of a man is another thing; it is his understanding, and reason, and conscience, &c. And when this soul departs, he

dies. Nor is this life, when gone out of the body, annihilated, as in the life of a beast; no, this in itself is immortal, and has yet a place and being when gone out of the body it dwelt in; yea, as quick, as lively is it in its senses, if not far more abundant, than when it was in the body; but I call it the life, because so long as that remains in the body, the body is not dead. And in this sense it is to be taken where Christ saith, "He that loseth his life for my sake, shall save it unto eternal life;" and this is the soul that is intended in the text, and not the breath, as in some other places is meant. And this is evident, because the man has a being, a sensible being, after he has lost the soul; I mean not by the man a man in this world, nor yet in the body, or in the grave; but by man we must understand either the soul in hell, or body and soul there after the judgment is over. And for this the text also is plain, for herein we are presented with a man sensible of the damage that he has sustained by losing of his soul: "What shall a man give in exchange for his soul?" But,

5. *The whole man* goeth under this denomination; man, consisting of body and soul, is yet called by that part of himself that is indeed chief and principal. "Let every soul (that is, let every man) be subject to the higher powers." Rom. xiii. 1. "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. Acts vii. 14. By both these, and several other places, the whole man is meant, and is also so to be taken in the text; for whereas here he saith, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" it is said elsewhere, "For what is a man advantaged if he shall gain the whole world and lose himself?" and so consequently, or, "What shall a man give in exchange (for himself) for his soul?"—(Luke ix. 25) his soul when he dies, and body and soul in and after judgment?

6. The soul is called *the good man's darling*. "Deliver,"

said David, "my soul from the sword, my darling from the power of the dog." Psalm xxii. 20. So again in another place, he saith, "Lord, how long wilt thou look on? rescue my soul from destruction, my darling from the power of the lions." Psalm xxxv. 17. My darling—this sentence must not be applied universally, but only to those in whose eyes their souls, and the redemption thereof, are precious. My darling—most men do by their actions say of their soul, my drudge, my slave; nay, thou slave to the devil and sin; for what sin, what lust, what sensual and beastly lust is there in the world, that some do not cause their souls to bow before and yield unto? But David here, as you see, calls it his darling, or his choice and most excellent thing; for indeed the soul is a choice thing in itself, and should, were all wise, be every man's darling, or chief treasure. And that it might be so with us, therefore our Lord Jesus hath thus expressed the worth of the soul, saying, "What shall a man give in exchange for his soul?" But if this is true, one may see already what misery he is to sustain that has lost, or shall lose his soul; he has lost his heart, his spirit, his best part, his life, his darling, himself, his whole self, and so in every sense his all? "And now what shall a man," what would a man (but what can a man) that has thus lost his soul, himself, and his all, "give in exchange for his soul?" Yea, what shall the man that has sustained this loss do to recover all again? since this man, or the man put under this question, must needs be a man that is gone from hence, a man that is cast in the judgment, and one that is gone down the throat of hell.

But to pass this, and to proceed. I come next to describe the Soul unto you by such things as it is set out by in the Holy Scriptures, and they are in general three—

The Powers of the Soul.

The Senses of the Soul.

The Passions of the Soul.

We will first discourse of the Powers of the Soul. I may call them the members of the soul; for as the members of the body, being many, do all go to the making up of the body, so these do go to the completing of the soul.

1. There is the Understanding, which may be termed the head, because in that is placed the eye of the soul; and this is that which, or by which the soul, discerneth things that are presented to it, and that either by God or Satan—this is that by which a man conceiveth and apprehendeth things so deep and great as cannot by mouth, or tongue, or pen, be expressed.

2. There is also belonging to the soul, the Conscience, in which I may say is placed the seat of judgment; for as by the understanding things are let into the soul, so by the conscience the evil or good of such things is tried; especially when

3. The Judgment, which is another part of this noble creature, has passed, by the light of the understanding, his verdict upon what is let into the soul.

4. There is, also, the Fancy or Imagination, another part of this great thing, the soul; and a most curious thing this fancy is; it is that which presenteth to the man the idea, form, or figure of any of those things, wherewith a man is frightened or attracted, pleased or displeased. And,

5. The Mind, or Attention (another part of the soul), is that unto which this fancy presenteth its things to be considered, because without the mind, or attention, nothing is entertained in the soul.

6. There is the Memory too, another part of the soul; and that may be called the register of the soul; for it is the memory that receiveth and keepeth in remembrance what has passed, or has been done by the man, or attempted to be done unto him. And in this part of the soul, or from it, will be fed the worm that dieth not when men are cast into hell; also from this memory will flow that peace at the day

of judgment that saints shall have in their service for Christ in the world.

7. There are the Affections too, which are, as I may call them, the hands and arms of the soul; for they take hold of, receive, and embrace what is liked by the soul; and it is a hard thing to make the soul of a man cast from it what its affections cleave to and have embraced. Hence the affections are called for, when the apostle bids men "seek the things above; set your affections upon them," saith he (Col. iii.); or, as you have it in another place, "Lay hold of them" (1 Tim. vi. 12); for the affections are as hands to the soul, by which it fasteneth upon things.

8. There is the Will, which may be called the foot of the soul, because by that the soul, yea, the whole man, is carried hither and thither, or else held back and kept from moving.

These are the golden things of the soul; though in carnal men they are every one of them made use of in the service of sin and Satan. For the unbelieving are throughout impure, as is manifest, because their "mind and conscience (two of the masterpieces of the soul) are defiled" (Tit. i. 15); for if the most potent parts of the soul are engaged in their service, what, think you, do the more inferior do? But, I say, so it is; the more is the pity; nor can any help it. This work "ceaseth for ever," unless the great God, who is over all, and can save souls, shall himself take upon him to sanctify the soul, and recover it, and persuade it to fall in love with another master.

But, I say, what is man without this soul, or wherein lieth his pre-eminence over a beast? (Eccles. iii. 19-21); nowhere that I know of; for both (as to man's body) go to one place, only the spirit or soul of a man goes upward—to wit, to God that gave it, to be by him disposed of with respect to things to come, as they have been and have done in this life.

I come, in the next place, to describe the soul by its

Senses, its spiritual senses, for so I call them; for as the body hath senses pertaining to it, and as it can see, hear, smell, feel, and taste, so can the soul; I call, therefore, these the senses of the soul, in opposition to the senses of the body, and because the soul is the seat of all spiritual sense, where supernatural things are known and enjoyed; not that the soul of a natural man is spiritual in the apostle's sense, for none are so but those that were born from above, (1 Cor. iii. 1-3), nor they so always neither. But to go forward.

1. Can the body see? hath it eyes? so hath the soul. "The eyes of the understanding being enlightened." Ephes. i. 19. As, then, the body can see beasts, trees, men, and all visible things, so the soul can see God, Christ, angels, heaven, devils, hell, and other things that are invisible. Nor is this property only peculiar to the souls that are illuminated by the Holy Ghost; for the most carnal soul in the world shall have a time to see these things, but not to its comfort, but not to its joy, but to its endless woe and misery, it dying in that condition. Wherefore, sinner, say not thou, "I shall not see him; for judgment is before him, and he will make thee see him." Job xxxv. 14.

2. Can the body hear? hath it ears? so hath the soul? see Job iv. 12, 13. It is the soul, not the body, that hears the language of things invisible. It is the soul that hears God when he speaks in and by his word and Spirit; and it is the soul that hears the devil when he speaks by his illusions and temptations. True, there is such a union between the soul and the body, that oftentimes, if not always, that which is heard by the ears of the body doth influence the soul, and that which is heard by the soul doth also influence the body; but yet as the organ of hearing, the body hath one of his own, distinct from that of the soul, and the soul can hear and regard even then when the body doth not nor cannot; as in time of sleep, deep sleep and trances,

when the body lieth by, as a thing that is useless. "For God speaks once, yea twice, yet man (as to his body) perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men in slumberings upon the bed; then openeth he the ears of men, and sealeth their instruction," &c. Job xxxiii. 14-16. This must be meant of the ears of the soul, not of the body; for that at this time is said to be in deep sleep; moreover, this hearing, it is a hearing of dreams, and the visions of the night. Jeremiah also tells us that he had the rare and blessed visions of God in his sleep (Jer. xxxi. 26), and so doth Daniel too, by the which they were greatly comforted and refreshed; but that could not be, was not the soul also capable of hearing. "I heard the voice of his words," said Daniel, "and when I heard the voice of his words, I was in a deep sleep on my face, and my face towards the ground." Dan. x. 8, 9.

3. As the soul can see and hear, so it can taste and relish, even as really as doth the palate belonging to the body. But then the thing so tasted must be that which is suited to the temper and palate of the soul. The soul's taste lieth not in, nor is exercised about meats, the meats that are for the body. Yet the soul of a saint can taste and relish God's word, and doth oftentimes find it sweeter than honey, nourishing as milk, and strengthening like to strong meat. Heb. vi. 5; Psalm xix. 10; 1 Peter ii. 1-3; Heb. v. 12-14. The soul also of sinners, and of those that are unsanctified, can taste and relish, though not the things now mentioned, yet things that agree with their fleshly minds, and with their polluted and vile affections. They can relish and taste that which delighteth them; yea, they can find soul-delight in an alehouse, a whorehouse, a playhouse. Ay, they find pleasure in the vilest things, in the things most offensive to God, and that are most destructive to themselves. This is evident to sense, and is proved by the daily practice of sinners. Nor is the word barren as to this: "They feed on

ashes." Isaiah xlv. 20. "They spend their money for that which is not bread. Isaiah lv. 2. Yea, they eat, and suck sweetness out of sin. "They eat up the sin of my people as they eat bread." Hosea iv. 8.

4. As the soul can see, hear, and taste, so it can smell, and bring refreshment to itself that way. Hence the church saith, "Her fingers dropped with sweet-smelling myrrh" (Cant. v. 5, 13); and again, she saith of her beloved, that "his lips dropped sweet-smelling myrrh." But how came the church to understand this, but because her soul did smell that in it that was to be smelled in it, even in his word and gracious visits. The poor world indeed cannot smell, or savor any thing of the good and fragrant scent, the sweetness that is in Christ; but to them that believe "his name is as ointment poured forth, and therefore the virgins love him." Cant. i. 3.

5. As the soul can see, taste, hear, and smell, so it hath the sense of feeling, as quick and as sensible as the body. He knows nothing that knows not this; he whose soul is past feeling, has his conscience seared with a hot iron. Eph. iv. 18, 19; 1 Tim. iv. 2. Nothing so sensible as the soul, nor feeleth so quickly the love and mercy, or the anger and wrath of God. Ask the awakened man, or the man that is under the convictions of the law, if he doth not feel, and he will quickly tell you that he faints and dies away by reason of God's hand, and his wrath that lieth upon him. Read the first eight verses of the 38th Psalm (if thou knowest nothing of what I have told thee by experience), and there thou shalt hear the complaints of one whose soul lay at present under the burden of guilt, and that cried out that without help from heaven he could by no means bear the same. They also that know what the peace of God means, and what an eternal weight there is in glory, know well that the soul has the sense of feeling, as well as the

sense of seeing, hearing, tasting, and smelling. But thus much for the senses of the soul.

I come, in the next place, to describe the soul by the Passions of the Soul. The passions of the soul, I reckon, are these—namely, love, hatred, joy, fear, grief, anger, and such like. And these passions of the Soul are not therefore good, nor therefore evil, because they are the passions of the Soul, but are made so by two things—namely, principle and object. The principle, I count that from whence they flow, and the object, that upon which they are fixed. To explain myself.

1. For that of Love. This is a strong passion; the Holy Ghost saith “it is strong as death, and cruel as the grave.” Cant. viii. 6, 7. And it is then good, when it flows from faith, and fixes itself upon God in Christ as the object, and when it extendeth itself to all that is good, whether it be the good word, the good work of grace, or the good men that have it, and also to their good lives. But all soul-love floweth not from this principle, neither hath these for its object. How many are there that make the object of their love the most vile of men, the most base of things, because it flows from vile affections, and from the lusts of the flesh? God and Christ, good laws and good men, and their holy lives, they cannot abide, because their love wanteth a principle that should sanctify it in its first motion, and that should steer it to a goodly object. But that is the first.

2. There is Hatred, which I count another passion of the soul; and this, as the other, is good or evil as the principle from whence it flows and the object of it are. “Ye that love the Lord, hate evil” (Psalm xcvi. 10); then therefore is this passion good, when it singleth out from the many of things that are in the world that one filthy thing called sin; and when it setteth itself, the soul, and the whole man, against it, and engageth all the powers of the soul to seek and invent its ruin. But, alas, where shall this hatred

be found? What man is there whose soul is filled with this passion, thus sanctified by the love of God, and that makes sin, which is God's enemy, the only object of its indignation? How many be there, I say, whose hatred is turned another way, because of the malignity of their minds?

They hate knowledge. Prov. i. 22, 29.

They hate God. Deut. vii. 10; 2 Chron. xix. 2.

They hate the righteous. Psalm xxxiv. 21; Prov. xxix. 10.

They hate God's ways. Job xxi. 14; Mal. iii. 14.

And all this is, because the grace of filial fear is not the root and principle from whence their hatred flows. "For the fear of the Lord is to hate evil." Prov. viii. 13. Wherefore, where this grace is wanting for a root in the soul, there it must of necessity swerve in the letting out of this passion; because the soul, where grace is wanting, is not at liberty to act simply, but is biassed by the power of sin, that is present in the soul. And hence it is that this passion (which when used well is a virtue) is so abused, and made to exercise its force against that for which God never ordained it, nor gave it licence to act.

3. Another passion of the soul is Joy; and when the soul rejoiceth not in iniquity, "but rejoiceth in the truth," (1 Cor. xiii. 6,) it is well. This joy is a very strong passion, and will carry a man through a world of difficulties; it is a passion that beareth up, that supporteth and strengtheneth a man, let the object of his joy be what it will. It is this that maketh the soul fat in goodness, if it have its object accordingly; and that which makes the soul bold in wickedness, if it indeed doth rejoice in iniquity.

4. Another passion of the soul is Fear, natural fear; for so you must understand me of all the passions of the soul, as they are considered simply, and in their own nature. And as it is with the other passions, so it is with this; it is made good or evil in its acts as its principle and objects

are; when this passion of the soul is good, then it springs from a sense of the greatness, and goodness, and majesty of God. Also God himself is the object of this fear. Matt. x. 28; Luke xii. 5. "I will forewarn you," says Christ, "whom ye shall fear. Fear him that can destroy both body and soul in hell; yea, I say unto you, Fear him." But in all men this passion is not regulated and governed by these principles and objects, but is abused and turned, through the policy of Satan, quite into another channel. It is made to fear men, to fear idols (Num. xiv. 9; 2 Kings xvii. 7, 38), to fear devils and witches, yea, it is made to fear all the foolish, ridiculous, and apish fables that every old woman or atheistical fortune-teller has the face to drop before the soul.

5. Another passion of the soul is Grief, and it, as those aforementioned, acteth even according as it is governed. When holiness is lovely and beautiful to the soul, and when the name of Christ is more precious than life, then will the soul sit down and be afflicted, because men keep not God's law. "I beheld the transgressors, and was grieved; because they kept not thy word." Psalm cxix. 158. So Christ looked round about with anger, "being grieved for the hardness of their hearts." Mark iii. 5. But it is rarely seen that this passion of the soul is thus exercised. Almost every body has other things for the spending of the heat of this passion upon. Men are grieved that they thrive no more in the world; grieved that they have no more carnal, sensual, and worldly honor; grieved that they are suffered no more to range in the lusts and vanities of this life; but all this is because the soul is unacquainted with God, sees no beauty in holiness, but is sensual, and wrapped up in clouds and thick darkness.

6. And lastly, There is Anger, which is another passion of the soul; and that, as the rest, is exerted by the soul, according to the nature of the principle by which it is

actuated, and from whence it flows. And, in a word, to speak nothing of the fierceness and power of this passion, it is then cursed when it breaketh out beyond the bounds that God hath set it; the which to be sure it doth when by its fierceness or irregular motion it runs the soul into sin. "Be angry, and sin not" (Ephes. iv. 26, 27), is the limitation wherewith God hath bounded this passion; and whatever is more than this, is giving place to the devil.

And one reason among others why the Lord doth so strictly set this bound, and these limits to anger, is, that it is so furious a passion, and that it will so quickly swell up the soul with sin, as they say a toad swells with its poison. Yea, it will in a moment so transport the spirit of a man, that he shall quickly forget himself, his God, his friend, and all good rule. But my business is not now to make a comment upon the passions of the soul, only to show you that there are such, and also what they are.

And now from this description of the Soul, what follows but to put you in mind what a noble, powerful, lively, sensible thing the Soul is, that by the text is supposed may be lost, through the heedlessness, or carelessness, or slavish fear of him whose soul it is; and also to stir you up to that care, and labor after the salvation of your soul, that becomes the weight of the matter. If the Soul were a trivial thing, or if a man, though he lost it, might yet himself be happy, it were another matter; but the loss of the soul is no small loss, nor can that man that has lost his soul, had he all the world, yea, the whole kingdom of heaven, in his own power, be but in a most fearful and miserable condition. But of these things more in their place.

CHAPTER III.

DISPROPORTION BETWEEN THE SOUL AND THE BODY.

HAVING thus given you a description of the Soul, what it is, I shall, in the next place, show the Greatness of it. And the first thing that I shall take occasion to make this manifest by, will be by showing you the disproportion that is betwixt that and the body; and I shall do it in these following particulars—

1. The body is called the HOUSE of the soul; a house for the soul to dwell in. Now every body knows that the house is much inferior to him that by God's ordinance is appointed to dwell therein. That it is called the house of the soul, you find in Paul to the Corinthians: "For we know," saith he, "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1. We have, then, a house for our soul in this world, and this house is the body, for the apostle can mean nothing else; therefore he calls it an earthly house. If our earthly house—our house. But who doth he personate, if he says, This is a house for the soul? for the body is part of him that says, our house. In this manner of language he personates his soul with the souls of the rest that are saved; and thus to do is common with the apostles, as will be easily discerned by them that give attendance to reading. "Our earthly house." Job saith, "houses of clay," for our bodies are bodies of clay: "Your remembrances are like unto ashes, your bodies are bodies of clay. Job iv. 19; xiii. 12. Indeed, Paul after maketh mention of a house in heaven, but that is not it about which he now speaks; now he speaks of this earthly house which we

have (we, our souls) to dwell in, while on this side glory, where the other house stands as ready prepared for us when we shall flit from this to that, or in case this should sooner or later be dissolved. But that is the first; the body is compared to the house, but the soul to him that inhabiteth the house; therefore, as the man is more noble than the house he dwells in, so is the soul more noble than the body. And yet, alas! with grief be it spoken, how common is it for men to spend all their care, all their time, all their strength, all their wit and parts for the body, and its honor and preferment, even as if the soul were some poor, pitiful, sorry, inconsiderable underling, not worth the thinking of, or not worth the caring for! But,

2. The body is called the CLOTHING, and the soul that which is clothed therewith. Now every body knows that the body is more than raiment, even carnal sense will teach us this. But read that pregnant place: "For we that are in this tabernacle do groan, being burdened (that is, with mortal flesh), not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Thus the greatness of the soul appears in the preference that it hath to the body—the body is its raiment. We see that, above all creatures, man, because he is the most noble among all visible ones, has for the adorning of his body that more abundant comeliness. It is the body of man, not of beast, that is clothed with the richest ornaments. But now what a thing is the soul, that the body itself must be its clothing! No suit of apparel is by God thought good enough for the soul but that which is made by God himself, and that is that curious thing the body. But oh! how little is this considered—namely, the Greatness of the Soul. It is the body, the clothes, the suit of apparel, that our foolish fancies are taken with, not at all considering the richness and excellency of that great and more noble part, the soul, for which the body is made a mantle to wrap it up in, a garment to --

clothe it withal. If a man gets a rent in his clothes, it is little in comparison of a rent in his flesh; yea, he comforts himself when he looks on that rent, saying, Thanks be to God, it is not a rent in my flesh. But ah! on the contrary, how many are there in the world that are more troubled that they have a rent, a wound, or a disease 'in the body, than that they have souls that will be lost and cast away! A little rent in the body dejecteth and casteth such down, but they are not at all concerned, though their soul is now, and will yet further be, torn in pieces. "Now therefore consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver." Psalm l. 22. But this is the second thing by which the greatness of the soul appears—to wit, in that the body, that excellent piece of God's workmanship, is but a garment or clothing, for the soul. But,

3. The body is called a VESSEL, or a CASE, for the soul to be put and kept in. "That every one of you should know how to possess his vessel in sanctification and honor." 1 Thess. iv. 4. The apostle here doth exhort the people to abstain from fornication, which in another place he saith, "is a sin against the body." And here again he saith, "This is the will of God, your sanctification, that you should abstain from fornication, that the body be not defiled, that every one of you should know how to possess his vessel in sanctification and honor." His vessel, his earthen vessel, as he calls it in another place—"For we have this treasure in earthen vessels." Thus, then, the body is called a vessel; yea, every man's body is his vessel. But what has God prepared this vessel for, and what has he put into it? Why, many things this body is to be a vessel for; but at present God has put into it that curious thing, the soul. Cabinets, that are very rich and costly things of themselves, are not made nor designed to be vessels to be stuffed or filled with trumpery and things of no value; no, these are prepared for rings and jewels, for pearls, for rubies, and things that are

choice. And if so, what shall we then think of the Soul for which is prepared (and that of God) the most rich and excellent vessel in the world? Surely it must be a thing of worth, yea, of more worth than is the whole world besides. But, alas! who believes this talk? Do not even the most of men so set their minds upon, and so admire the glory of this case or vessel, that they forget once with seriousness to think, and therefore must of necessity be a great way off of those suitable esteems, that it becomes them to have of their souls? But oh, since this vessel, this cabinet, this body, is so curiously made, and that to receive and contain, what thing is that for which God has made this vessel, and what is that soul that he hath put into it? Wherefore thus, in the third place, is the greatness of the soul made manifest, even by the excellency of the vessel, the body, that God has made to put it in.

4. The body is called a TABERNACLE for the Soul. "Knowing shortly I must put off this my tabernacle, that is, my body, by death." 2 Pet. i. 14; John xxi. 18, 19; 2 Cor. v. 1. So again, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," &c. In both these places, by "tabernacle" can be meant nothing but the body; wherefore both the apostles in these sentences do personate their souls, and speak as if the soul was the all of a man; yea, they plainly tell us that the body is but the house, clothes, vessel, and tabernacle for the soul. But what a famous thing therefore is the Soul!

The Tabernacle of old was a place erected for Worship, but the worshippers were far more excellent than the place; so our body is a tabernacle for the soul to worship God in, but must needs be accounted much inferior to the soul, forasmuch as the worshippers are always of more honor than the place they worship in; as he that dwelleth in the tabernacle hath more honor than the tabernacle. "I serve," says Paul, "God and Christ Jesus with my spirit (or soul) in the gos-

pel" (Rom. i. 9), but not with his spirit out of, but in, this tabernacle. The tabernacle had instruments of worship for the worshippers; so has the body for the soul, and we are bid to "yield our members as instruments of righteousness unto God." Rom. vi. 13. The hands, the feet, ears, eyes, and tongue (which last is our glory, when used aright), are all of them instruments of this tabernacle, and to be made use of by the soul, the inhabitier of this tabernacle, for the soul's performance of the service of God.

I thus discourse to show you the greatness of the soul. And in my opinion there is something, if not very much, in what I say. For all men admire the body, both for its manner of building and the curious way of its being compacted together. Yea, the further men, wise men, do pry into the wonderful work of God that is put forth in framing the body, the more still they are made to admire; and yet, as I said, this body is but a house, a mantle, a vessel, a tabernacle for the soul. What, then, is the soul itself? But thus much for the first particular.

We will now come to other things that show us the greatness of the soul.

1. It is called GOD'S BREATH OF LIFE. "And the Lord God formed man," that is, the body, "of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." Gen. ii. 7. Do but compare these two together, the body and the soul; the body is made of dust, the soul is the breath of God. Now if God hath made this body so famous, as indeed he has, and yet it is made but of the dust of the ground, and we all do know what inferior matter that is, what is the soul, since the body is not only its house and garment, but since itself is made of the breath of God? But further, it is not only said that the soul is of the breath of the Lord, but that the Lord breathed into him the breath of life—namely, a living spirit, for so the next words infer—"And man became a living soul." Man, that

is, the more excellent part of him, which because it is principal is called Man, that bearing the denomination of the whole; or man, the spirit and natural power, by which, as a reasonable creature, the whole of him is exerted, "became a living soul." But I stand not here upon definition, but upon demonstration. The body, that noble part of man, had its original from the dust; for so says the word, "Dust thou art (as to thy body), and to dust shalt thou return." Gen. iii. 19. But as to thy more noble part, thou art from the breath of God, God putting forth in that a mighty work of creating power, "and man was made a living soul." 1 Cor. xv. 45. Mark my reason. There is as great a disparity betwixt the body and the soul as there is between the dust of the ground, and that here called the breath of life of the Lord. And mark further, that as the dust of the ground did not lose, but gained glory by being formed into the body of a man, so this breath of the Lord lost nothing by being made a living soul. O man! dost thou know what thou art?

2. As the soul is said to be of the breath of God, so it is said to be made in GOD'S OWN IMAGE, even after the similitude of God. "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him." Gen. i. 26, 27. Mark, in his own image—in the image of God created he him; or, as James hath it, "Who is made after the similitude of God" (James iii. 9), that is, like him, having that which beareth semblance to him. I do not read of any thing in heaven. or earth, or under the earth, that is said to be made after this manner, or that is at all so termed, save only the Son of God himself. The angels are noble creatures, and for present employ are made a little higher than Man himself (Heb. ii.); but that any of them are said to be made "after God's own image," after his own likeness, even after the similitude of God, that I find not. This

character the Holy Ghost, in the Scriptures of truth, giveth only of man — of the soul of man; for it must not be thought that the body is here intended, in whole or in part. For though it be said that Christ was sent “in the likeness of sinful flesh” (Rom. viii. 3), yet it is not said that sinful flesh is made after the similitude of God. But I will not dispute; I only bring these things to show how great a thing, how noble a thing, the Soul is, in that at its creation, God thought it worthy to be made, not like the earth, or the heavens, or the angels, cherubim, seraphim, or arch-angels, but like himself, his own self, saying, “Let us make man in our own likeness. So he made man in his own image.” This, I say, is a character above all angels; for, as the apostle said, “To which of the angels said he at any time, Thou art my Son?”—so, of which of them hath he at any time said, This is, or shall be, made after mine image, mine own image? O what a thing is the soul of man, *that*, above all the creatures in heaven or earth, being made in the image and similitude of God!

3. Another thing by which the greatness of the soul is made manifest is this—it is *THAT* (and to say this is more than to say, it is above all his creatures) *WITH WHICH THE GREAT GOD DESIRES COMMUNION*. “He hath set apart him that is godly for himself,”—that is, for communion with his soul. Therefore the spouse saith concerning him, “His desire is towards me” (Cant. vii. 10); and therefore he saith again, “I will dwell in them, and walk in them.” 2 Cor. vi. 16. To “dwell in,” and “walk with,” are terms that intimate communion and fellowship. John saith, “Truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John i. 1–3); that is, our soul-fellowship; for it must not be understood of the body, though I believe that the body is much influenced when the soul has communion with God; but it is the soul, and that only, that at present is capable of having and maintaining this blessed commu-

nion. But, I say, what a thing is this that God, the great God, should choose to have fellowship and communion with the soul above all! We read indeed of the greatness of the angels, and how near also they are to God; but yet there are not such terms to bespeak familiar acts between God and angels as to demonstrate that they have such communion with God as the souls of his people may have. Where has he called them his love, his dove, his fair one? and where, when he speaketh of them, doth he express a communion that they have with him by the similitude of conjugal love? I speak of what is revealed; the secret things belong to the Lord our God. Now, by all this is manifest the greatness of the soul. Men of greatness and honor, if they have respect to their own glory, will not choose for their familiars the base and rascally crew of this world, but will single out for their fellowship, and communion, those that are most like themselves. True, the king has not an equal, yet he is for being familiar only with the nobles of the land; so God, with him none can compare; yet since the soul is by him singled out for his walking mate and companion, it is a sign it is the highest born, and that upon which the blessed Majesty looks, as most meet to be singled out for communion with himself.

Should we see a man familiar with the king, we would, even of ourselves, conclude he is one of the nobles of the land. True, this is not the lot of every soul. Some have fellowship with devils, not because they have a more base original than those that lie in God's bosom, but they, through sin, are degenerate, and have chosen to be great with his enemy. But all these things show the greatness of the soul.

4. The souls of men are such as God counts worthy to be the VESSELS TO HOLD HIS GRACE—the graces of the Spirit in. The graces of the Spirit—what like them, or where here are they to be found, save in the souls of men only? “Of

his fulness have all we received, and grace for grace." Received, into what? into the hidden part, as David calls it. Hence the king's daughter is said to be "all glorious within" (Psalm xlv. 13), because adorned and beautified with the graces of the Spirit. For that which David calls the hidden part, is the inmost part of the soul; and it is therefore called the hidden part, because the soul is invisible, nor can any one living infallibly know what is in the soul but God himself. But I say, the soul is the vessel into which this golden oil is poured, and that which holds, and is accounted worthy to exercise and improve the same. Therefore it is the soul which is said to love God, Cant. iii. 1-4, "Saw ye him whom my soul loveth?" And therefore the soul is that which exerciseth the spirit of prayer. "With my soul have I desired thee in the night, and with my spirit within me will I seek thee early." Isa. xxvi. 9. With the soul also men are said to believe, and into the soul God is said to put his fear. This is the vessel into which the wise virgins got oil, and out of which their lamps were supplied by the same. But what a thing, what a great thing therefore is the Soul, that that above all things which God hath created, should be the chosen vessel to put his grace in! The body is the vessel for the soul, and the soul is the vessel for the grace of God. But,

5. The greatness of the soul is manifest by THE GREATNESS OF THE PRICE that Christ paid for it to make it an heir of glory; and that was his precious blood; 1 Cor. vi. 20; 1 Peter i. 18, 19. We use to esteem things according to the price that is given for them, especially when we are convinced that the purchase has not been made by the estimation of a fool. Now the Soul is purchased by a price that the Son, the wisdom of God, thought fit to pay for the redemption thereof—what a thing then is the soul! Judge of the soul by the price that is paid for it, and you must needs confess (unless you count the blood that hath bought

it an unholy thing) that it cannot but be of great worth and value. Suppose a prince, or some great man, should on a sudden descend from his throne, or chair of state, to take up, that he might put in his bosom, something that he had espied lying trampled under the feet of those that stand by; would you think that he would do this for an old horse-shoe, or for so trivial a thing as a pin or a point? Nay, would you not even of yourselves conclude that that thing for which the prince, so great a man, should make such a stoop, must needs be a thing of very great worth? Why, this is the case of Christ and the soul. Christ is the prince, his throne is in heaven, and as he sat there he espied the souls of sinners trampled under the foot of the law and death for sin. Now what doth he, but comes down from his throne, stoops down to the earth, and there, since he could not have the trodden-down souls without price, he lays down his life and blood for them. 2 Cor. viii. 9. But would he have done this for inconsiderable things? No, nor for the souls of sinners neither, had he not valued them higher than he valued heaven and earth besides. This, therefore, is another thing by which the greatness of the soul is known.

6. The soul is IMMORTAL; it will have a sensible being for ever. None can kill the soul. Luke xii. 4; Matt. x. 28. If all the angels in heaven, and all the men on earth, should lay all their strength together, they cannot kill or annihilate one soul. No; I will speak without fear. If it may be said, God cannot do what he will not do; then he cannot annihilate the soul; but notwithstanding all his wrath, and the vengeance that he will inflict on sinful souls, they yet shall abide with sensible beings, yet to endure, yet to bear punishment. If any thing could kill the soul, it would be death; but death cannot do it, neither the first nor the second. The first cannot; for when Dives was slain as to his body by death, his soul was found alive in hell—"He lift up his eyes in hell, being in torment." Luke xvi. 22, 23.

The second death cannot do it, because it is said their worm never dies, but is always torturing them with his gnawing. Mark ix. But that could not be, if time, or lying in hell-fire for ever, could annihilate the soul. Now this also shows the greatness of the soul, that it is that which has an endless life, and that will therefore have a being endlessly. It cannot be said of any angel but that he is immortal, and so it is and ought to be said of the soul. O what a thing is the soul!

The soul then is immortal, though not eternal. That is eternal which has neither beginning nor end, and therefore eternal is properly applicable to none but God; hence he is called the "eternal God." Deut. xxxiii. 27. Immortal is that which, though it hath a beginning, yet hath no end; it cannot die, nor cease to be. And this is the state of the soul. It cannot cease to have a being when it is once created; I mean, a living, sensible being. For I mean by living, only such a being as distinguishes it from annihilation, or incapableness of sense and feeling. Hence, as the rich man is after death said to "lift up his eyes in hell," so the beggar is said, when he died, "to be carried by the angels into Abraham's bosom." Luke xvi. 22, 23. And both these sayings must have respect to the souls of these men; for as for their bodies, we know at present it is otherwise with them. The grave is their house, and so must be till the trumpet shall sound, and the heavens pass away like a scroll.

Now, I say, the immortality of the soul shows the greatness of it, as the eternity of God shows the greatness of God. This therefore shows the greatness of the soul, in that it is as to abiding so like unto him.

7. But a word or two more, and so to conclude this head. The Soul!—why, it is the soul that actuateth the body in all those things that seem good and reasonable, or amazingly wicked. True, the acts and emotions of the soul are only

seen and heard in the members and motions of the body, but the body is but a poor instrument, the soul is the great agitator and actor. "The body without the spirit is dead." James ii. 26. All those famous arts, and works, and inventions of works, that are done by men under heaven, they are all the inventions of the Soul; and the body as acting and laboring therein, is but as a tool that the soul maketh use of to bring his invention unto maturity. Eccles. vii. 9. How many things have men found out to the amazing of one another, to the wonderment of one another, to the begetting of endless commendations of one another in the world; while in the mean time the Soul, which indeed is the true inventor of all, is overlooked, not regarded, but dragged up and down by every lust, and prostrated and made a slave to every silly and beastly thing. O the amazing darkness that hath covered the face of the hearts of the children of men, that they cannot deliver their soul, nor say, Is there not a lie in my right hand? though they are so cunning in all other matters. Isa. xlv. 20. Take Man in matters that are abroad, and far from home, and he is the mirror of all the world; but take him at home, and put him upon things that are near him, I mean, that have respect to the things that concern his soul, and then you will find him the greatest fool that ever God made. But this must not be applied to the soul simply as it is God's creature, but to the soul sinful; as it has willingly apostatized from God, and so suffered itself to be darkened, and that with such thick and stupifying darkness, that it is bound up and cannot see; it hath a napkin of sin bound so close before its eyes, that it is not able of itself to look at and after those things which should be its chief concern, and without which it will be most miserable for ever.

8. Further, as the soul is thus curious about arts and sciences, and about every excellent thing of this life, so it is capable of having to do with invisibles, with angels, good

or bad, yea, with the highest and supreme Being, even with the holy God of heaven. I told you before that God sought the soul of man, to have it for his companion; and now I tell you that the soul is capable of communion with him, when the darkness that sin hath spread over its face is removed. The soul is an intelligent power, it can be made to know and understand depths, and heights, and lengths, and breadths, in those high, sublime, and spiritual mysteries that only God can reveal and teach; yea, it is capable of diving unutterably into them. And herein is God, the God of glory, much delighted and pleased—namely, that he hath made himself a creature that is capable of hearing, of knowing, and of understanding his mind when opened and revealed to it.—I think I may say, without offence to God or man, that one reason why God made the world was, that he might manifest himself, not only by, but to the works which he made; but (I speak with reverence) how could that be, if he did not also make some of his creatures capable of apprehending him in those most high mysteries and methods in which he purposed to reveal himself? But then, what are those creatures which he hath made (unto whom when these things are shown) that are able to take them in and understand them, and so to improve them to God's glory, as he hath ordained and purposed they should, but souls? for none else in the visible world are capable of doing this but they.—And hence it is that to them, and them only, he beginneth to reveal himself in this world.—And hence it is that they, and they only, are gathered up to him where he is; for they are they that are called the spirits of just men made perfect. Heb. xii. 23. The spirit of a beast goeth downward to the earth; it is the spirit of a man that goes upwards to God that gave it. Eccles. iii. 21; xii. 7.—That, and that only, is capable of beholding and understanding the glorious visions of heaven; as Christ said, "Father, I will that those whom thou hast given me, be with me where I

am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 24. And thus the greatness of the soul is manifest. True, the body is also gathered up into glory, but not simply for its own sake, or because that is capable of itself to know and understand the glories of its Maker; but that it has been a companion with the soul in this world, has also been its house, its mantle, its cabinet and tabernacle here; it has also been that by which the soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested; and it shall also there be its co-partner, and sharer in its glory. Wherefore, as the body here did partake of the soul's excellences, and was also conformed to its spiritual and regenerate principles, so it shall be hereafter a partaker of that glory with which the soul shall be filled, and also be made suitable by that glory to become a partaker and co-partner with it of the eternal excellences which heaven will put upon it. In this world it is a gracious soul (I speak now of the regenerate), and in that world it shall be a glorious one; in this world the body was conformable to the soul as it was gracious, and in that world it shall be conformable to it as it is glorious; conformable, I say, by partaking of that glory which the soul shall then partake of; yea, it shall also have an additional glory, to adorn, and make it yet the more capable of being serviceable to it and with it, in its great acts before God in eternal glory.

O what great things are the souls of the sons of men!

9. But again, as the soul is thus capable of enjoying God in glory, and of prying into these mysteries that are in him, so it is capable with great profundity to dive into the mysterious depths of hell. Hell is a place and state utterly unknown to any in this visible world, excepting the souls of men; nor shall any for ever be capable of understanding the miseries thereof, but souls and fallen angels. Now I

think, as the joys of heaven stand not only in speculation, or in beholding of glory, but in a sensible enjoyment and unspeakable pleasure which these glories will yield to the soul (Psalm xv. 11), so the torments of hell will not stand in the present lashes and strokes with which by the flames of eternal fire God will scourge the ungodly; but the torments of hell stand much, if not in the greatest part of them, in those deep thoughts and apprehensions which souls in the next world will have of the nature and occasions of sin, of God, and of separation from him; of the eternity of those miseries, and of the utter impossibility of their help, ease, or deliverance for ever. O, damned souls will have thoughts that will clash with glory, clash with justice, clash with law, clash with itself, clash with hell, and with the everlastingness of misery; but the point, the edge, and the poison of all these thoughts will still be galling, and dropping their stings into the sore, wounded, and fretted place, which is the conscience; though not the conscience only; for I may say of the souls in hell, that they all over are but one wound, one sore. Miseries as well as mercies sharpen and make quick the apprehensions of the soul. Behold Spira in his book, Cain in his guilt, and Saul with the witch of Endor, and you shall see men ripened, men enlarged and greatened in their fancies, imaginations, and apprehensions, though not about God, and heaven, and glory, yet about their loss, their misery, their woe, and their hells. Isa. xxxiii. 14; Psalm l. 3; Rev. xiv. 10; Mark ix. 44, 46.

10. Nor doth their ability to bear (if it be proper to say they bear) those griefs which there for ever they shall endure, a little demonstrate their greatness. Everlasting burning, devouring fire, perpetual pains, gnawing worms, utter darkness, and the ireful words, face, and strokes of divine and infinite justice, will not, cannot make this soul extinct, as I said before. I think it is not so proper to say the soul that is damned for sin doth bear these things, as

to say it doth ever sink under them; and therefore their place of torment is called the bottomless pit, because they are ever sinking, and shall never come there where they will find any stay. Yet they live, under wrath, but only so as to be sensible of it, as to smart and be in perpetual anguish by reason of the intolerableness of their burden. But doth not their thus living, abiding, and retaining a being (or what you will call it), demonstrate the greatness and might of the soul? Alas! heaven and earth are short of this greatness, for these, though under less judgment by far, do fade and wax old like a moth-eaten garment, and in their time will vanish away to nothing. Heb. i. 10-12.

Also we see how quickly the body, when the soul is under a fear of the rebukes of justice, how soon, I say, it wastes, moulders away, and crumbles into the grave; but the soul is yet strong, and abides sensible, to be dealt with for sin by everlasting burnings.

11. The soul by God's ordinance (Heb. ix. 27), while this world lasts, has a time appointed it to forsake and leave the body to be turned again to the dust as it was, and this separation is made by death. Therefore the body must cease for a time to have sense, or life, or motion; and a little thing brings it now into this state. But in the next world the wicked shall partake of none of this; for the body and the soul being at the resurrection rejoined, this death that once did rend them asunder is for ever overcome and extinct; so that these two which lived in sin must for ever be yoked together in hell. Now there the soul being joined to the body, and death, which before did separate them, being utterly taken away, the soul retains not only its own being, but also continueth the body to be, and to suffer sensibly the pains of hell without those decays that it used to sustain.

And the reason why this death shall then be taken away is, because justice in its bestowing its rewards for trans-

gressions may not be interrupted (Matt. x. 28), but that body and soul, as they lived and acted in sin together, might be destroyed for sin in hell together (Luke xii. 5); destroyed, I say, but with such a destruction as though it is everlasting, will not put a period to their sensibly suffering the vengeance of eternal fire. 2 Thess. i. 8, 9.

This death, therefore, though that also be the wages of sin, would now, were it suffered to continue, be a hindrance to the making known fully the wrath of God, and also the created power and might of the soul. 1. It would hinder the making known the wrath of God; for it would take the body out of the way, and make it incapable of sensible suffering for sin, and so, removing one of the objects of vengeance, the power of God's wrath would be so far undiscovered. 2. It would also hinder the manifestation of the power and might of the soul, which are discovered much by its abiding to retain its own being, while the wrath of God is grappling with it, and more by its continuing to the body a sensible being with itself.

Death, therefore, must now be removed, that the soul may be made the object of wrath without molestation or interruption. That the soul, did I say? yea, that soul and body both, might be so. Death would now be a favor, though once the fruit of sin, and also the wages thereof, might it now be suffered to continue, because it would ease the soul of some of its burden; for a tormented body cannot but be a burden to a spirit, and so the wise man insinuates when he says, "The spirit of a man will sustain his infirmity;" that is, bear up under it, but yet so as that it feels it a burden. We see daily, because of the sympathy that is between body and soul, how one is burdened if the other be grieved. A sick body is a burden to the soul, and a wounded spirit is a burden to the body; "a wounded spirit who can bear?" Now death must not remove this burden; but the soul must have the body for a burden, and the

body must have the soul for a burden, and both must have the wrath of God for a burden. Oh, therefore, here will be burden upon burden, and all upon the soul, for the soul will be the chief seat of this burden. But thus much to show you the greatness of the soul.

CHAPTER IV.

WHAT THE LOSS OF THE SOUL IS.

I SHALL now come to the third thing which was propounded to be spoken of, and that is, to show you what we are to understand by losing the soul, or what the loss of the soul is. “What shall a man give in exchange for his soul?”

First, The loss of the Soul is a loss, in the nature of it, PECULIAR TO ITSELF. There is no such loss as to the nature of it, as is the loss of the soul, for he that hath lost his soul, has lost himself. In all other losses it is possible for a man to save himself, but he that loseth his soul, loseth himself—“For what is a man advantaged, if he gain the whole world, and lose himself?” Luke ix. 25. Wherefore, the loss of the soul is a loss that cannot be paralleled. He that loseth himself loseth his all, his lasting all, for himself is his all, his all in the most comprehensive sense. What matter-eth it what a man gets, if by the getting thereof he loseth himself? Suppose a man goeth to the Indies for gold, and he loadeth his ship therewith, but at his return, that sea that carried him thither swallows him up—now what has he got? Yet this is but a lean similitude with reference to the matter in hand—namely, to set forth the loss of the soul. Suppose a man that has been at the Indies for gold, should at his return himself be taken by them of Algiers, and there made a slave, and there be hunger-bit, and beaten till his bones are broken, what has he got? what is he advantaged by his rich adventure? Perhaps you will say, he has got gold enough to obtain his ransom. Indeed this may be, and therefore no similitude can be found that can fully exemplify the matter, “for what shall a man give in exchange

for his soul?" It is a loss that stands by itself, there is not another like it, or to which it may be compared; it is only like itself, it is singular, it is the chief of all losses, the highest, the greatest loss. "For what shall a man give in exchange for his soul?" A man may lose his wife, his children, his estate, his liberty, and his life, and have all made up again, and have all restored with advantage, and may therefore, notwithstanding all these losses, be far enough off from losing himself (Luke xiv. 25; Mark viii. 35), for he may lose his life, and save it; yea, sometimes the only way to save that, is to lose it; but when a man has lost himself, his soul, then all is gone to all intents and purposes. There is no word says, he that loses his soul shall save it; but, contrariwise, the text supposeth that a man has lost his soul, and then demands if any can answer it—"What shall a man give in exchange for his soul?" All, then, that he gains that loseth his soul is only this, he has gained a loss, he has purchased the loss of losses, he has nothing left him now but his loss, but the loss of himself, of his whole self! He that loseth his life for Christ shall save it; but he that loseth himself for sin, and for the world, shall lose himself to perfection of loss; he has lost himself, and there is the full point.

There are several things fall under this first head, upon which I would touch a little.

1. He that has lost his soul, has lost himself. Now he that has lost himself, *is no more at his own disposal*. While a man enjoys himself, he is at his own disposal. A single man, a free man, a rich man, a poor man, any man that enjoys himself, is at his own disposal. I speak after the manner of men. But he that has lost himself is not at his own disposal. He is, as I may say, now out of his own hands; he has lost himself, his soul-self, his ownself, his whole self, by sin, and wrath and hell have found him; he is therefore now no more at his own disposal, but at the disposal of jus-

tice, of wrath, and hell; he is committed to prison, to hell-prison, there to abide, not at pleasure, not as long and as little time as he will, but the term appointed by his judge; nor may he there choose his own affliction, neither for manner, measure, nor continuance. It is God that will spread the fire and brimstone under him. It is God that will pile up wrath upon him, and it is God himself that will blow the fire. "And the breath of the Lord, like a stream of brimstone, doth kindle it." Isaiah xxx. 33. And thus it is manifest that he that has lost himself, his soul is no more at his own disposal, but at the disposal of them that find him.

2. Again, as he that hath lost himself is not at his own disposal, so *neither is he at liberty to dispose of what he has*; for the man that has lost himself has something yet of his own. The text implies that his soul is his when lost, yea, when that and his all, himself, is lost; but as he cannot dispose of himself, so he cannot dispose of what he hath. Let me take leave to make out my meaning. If he that is lost, that has lost himself, has not, notwithstanding, something that in some sense may be called his own, then he that is lost has nothing. The man that is in hell, has yet the powers, the senses, and passions of his soul; for not he nor his soul must be thought to be stripped of these; for then he would be lower than the brute; but yet all these since he is there, are by God employed against himself; or, if you will, the point of this man's sword is turned against his own heart, and made to pierce his own liver.

The soul by being in hell loseth nothing of its aptness to think, its quickness to pierce, to pry, and to understand; nay, hell has ripened it in all these things; but, I say, the soul with its improvements as to these, or any thing else, is not in the hand of him that hath lost himself to manage for his own advantage, but in the hand, and in the power, and to be disposed of as is thought meet by him into whose revenging hand by sin he has delivered himself—namely, in the

hand of God. So, then, God now has the victory, and disposeth of all the powers, senses, and passions of the soul for the chastising of him that has lost himself. Now the understanding is only employed about the apprehending of such things as will be like daggers at the heart—namely, about justice, sin, hell, and eternity, to grieve and break the spirit of the damned; yea, to break, and to tear the soul in pieces. The depths of sin which the man has loved, the good nature of God whom the man has hated, the blessings of eternity which the soul has despised, shall now be understood by him more than ever, but yet so only as to increase grief and sorrow, by employing the good and the evil of the things understood, to the greater wounding of the spirit. Wherefore now, every touch that the understanding shall give to the memory will be as a touch of a red-hot iron, or like a draught of scalding lead poured down the throat. The memory also letteth these things down upon the conscience with no less terror and perplexity. And now the fancy or imagination doth start and stare like a man by fears bereft of wits, and doth exercise itself, or rather is exercised by the hand of revenging justice, so about the breadth and depth of present and future punishments, as to lay the soul as on a burning rack. Now also the judgment, as with a mighty maul, driveth down the soul in the sense and pangs of everlasting misery into that pit that has no bottom; yea, it turneth again, and, as with a hammer, it riveteth every fearful thought and apprehension of the soul so fast that it can never be loosed again for ever and ever. Alas! now the conscience can sleep, be dull, be misled, or flattered no longer: no, it must now cry out; understanding will make it, memory will make it, fancy or imagination will make it. Now, I say, it will cry out of sin, of justice, and of the terribleness of the punishment that hath swallowed him up that hath lost himself. Here will be no forgetfulness; yet nothing shall be thought on but that which will wound

and kill; here will be no time, cause, or means for diversion; all will stick and gnaw like a viper. Now the memory will go out to where sin was heretofore committed, it will also go out to the word that did forbid it. The understanding also, and the judgment too, will now consider of the pretended necessity that the man had to break the commandments of God, and of the seasonableness of the cautions and of the convictions which were given him to forbear, by all which more load will be laid upon him that has lost himself. For here all the powers, senses, and passions of the soul must be made self-burners, self-tormentors, self-executioners, by the just judgment of God. Also all that the will shall do in this place shall be but to wish for ease; but the wish shall be such as shall only seem to lift up; for the cable-rope of despair shall with violence pull him down again. The will indeed will wish for ease, and so will the mind, &c., but all these wishers will by wishing arrive to no more advantage but to make despair, which is the most twinging stripe of hell, to cut yet deeper into the whole soul of him that has lost himself; wherefore, after all that can be wished for, they return again to their burning chair, where they sit and bewail their misery.

Thus will all the powers, senses, and passions of the soul of him that has lost himself, be out of his own power to dispose of for his advantage, and will be only in the hand and under the management of the revenging justice of God. And herein will that state of the damned be worse than it is now with the fallen angels; for though the fallen angels are now cast down to hell, in chains, and sure in themselves at last to partake of eternal judgment, yet at present (Job i. 7; ii. 2) they are not so bound up as the damned sinners shall be; for notwithstanding their chains, and their being the prisoners of the horrible hells, yet they have a kind of liberty granted them, and that liberty will last till the time appointed, to tempt, to plot, to contrive, and invent

their mischiefs against the Son of God and his. And though Satan knows that this at last will work for his future condemnation, yet at present he finds it some diversion to his trembling mind, and obtains, through so busily employing himself against the gospel and its professors, something to sport and refresh himself withal; yea, and doth procure to himself some small crumbs of minutes of forgetfulness of his own present misery, and of the judgment that is yet to pass upon him. But this privilege will then be denied to him that has lost himself; there will be no cause nor matter for diversion; there it will, as in the old world, rain day and night fire and brimstone from the Lord out of heaven upon them (Rev. xiv. 10, 11); misery is fixed; the worm will be always sucking, and gnawing their soul; also, as I have said afore, all the powers, senses, and passions of the soul will throw their darts inwards, (yea, of God will be made to do it), to the utter, unspeakable, and endless torment of him that has lost himself. Again,

3. All therefore that he that has lost himself can do is, to *sit down by the loss*. Do I say, he can do this?—oh! if that could be, it would be to such a mercy. I must therefore here correct myself,—that he cannot do; for to sit down by the loss implies a patient enduring; but there will be no such grace as patience in hell with him that has lost himself; here will also want a bottom for patience—namely, the providence of God; for a providence of God, though never so dismal, is a bottom for patience to the afflicted; but men go not to hell by providence, but by sin. Now sin being the cause, other effects are wrought; for they that go to hell, and that there miserably perish, shall never say it was God by his providence that brought them thither, and so shall not have that on which to lean and stay themselves.

They shall justify God, and lay the fault upon themselves, concluding that it was sin with which their souls

did voluntarily work; yea, which their souls did suck in as sweet milk, that is the cause of this their torment. Now this will work after another manner, and will produce quite another thing than patience, or a patient enduring of their torment; for their seeing that they are not only lost, but have lost themselves, and that against the ordinary means that of God was provided to prevent that loss; yea, when they shall see what a base thing sin is, how it is the very worst of things, and that which also makes all things bad, and that for the sake of *that* they have lost themselves, this will make them fret, and gnash, and gnaw themselves with anger; this will set all the passions of the soul, save love (for that I think will be stark dead), all in a rage, all in a self-tormenting fire. You know there is nothing that will sooner put a man into, and maintain his rage against himself, than will a full conviction in his conscience that by his own folly only, and that against caution, and counsel, and reason to the contrary, he hath brought himself into extreme distress and misery. But how much more will it make this fire burn, when he shall see all this is come upon him for a toy, for a bauble, for a thing that is worse than nothing!

Why, this is the case with him that has lost himself; and therefore he cannot sit down by the loss, cannot be at quiet under the sense of his loss. For sharply and most piercingly, considering the loss of himself, and the cause thereof, which is sin, he falls to tearing himself in pieces with thoughts as hot as the coals of juniper, and to gnashing upon himself for this. Also the divine wisdom and justice of God helpeth on this self-tormenter in his self-tormenting work, by holding the justice of the law against which he has offended, and the unreasonableness of such offence, continually before his face. For if to an enlightened man who is in the door of hope, the sight of all past evil practices will work in him vexation of spirit to see what a fool he was (Eccl. i. 14); how can it but be to them that go to hell a

vexation only to understand the report, the report that God did give them of sin, of his grace, of hell, and of everlasting damnation (Isa. xxviii. 19), and yet that they should be such fools to go thither. But to pursue this head no further, I will come now to the next thing.

Secondly, As the loss of the soul is, in the nature of the loss, a loss peculiar to itself, so the loss of the soul is a DOUBLE loss; it is, I say, a loss that is double, a loss both by man and God; man has lost it, and by that loss has lost himself; God has lost it, and by that loss it is cast away. And to make this a little plainer unto you; I suppose it will be readily granted that men do lose their souls. But now how doth God lose them? The soul is God's as well as man's (Jer. xxxviii. 16; Ezek. xviii. 4); man's, because it is of himself; God's, because it is his creature; God has made us this soul, and hence it is that all souls are his.

Now the loss of the soul doth not only stand in the sin of man, but in the justice of God. Hence he says, "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke ix. 25. Now this last clause, "or be cast away," is not spoken to show what he that has lost his soul has done (though a man may also be said to cast away himself), but to show what God will do to those that have lost themselves, what God will add to that loss. God will not cast away a righteous man, but God will cast away the wicked (Job viii. 20; Matt. xiii. 48), such a wicked one as by the text is under our consideration. This, then, is that which God will add, and so make the sad state of them that lose themselves double. The man for sin has lost himself, and God by justice will cast him away; according to that saying of Abigail to David—"The soul of my Lord," said she, "shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling." 1 Sam. xxv. 29. So that here is God's hand as well as

man's; man's by sin, and God's by justice. "God shall cast them away;" wherefore in the text above mentioned he doth not say, "or cast away himself," as meaning the act of the man whose soul is lost; but, "or be cast away," supposing a second person joining with the man himself in the making up of the greatness of the loss of the soul—namely, God himself, who will verily cast away that man who has lost himself. God shall cast them away—that is, exclude them from his favor or protection, and deliver them up to the due reward of their deeds! He shall shut them out of his heaven, and deliver them up to their hell; he shall deny them a share in his glory, and shall leave them to their own shame; he shall deny them a portion in his peace, and shall deliver them up to the torments of the devil, and of their own guilty consciences; he shall cast them out of his affection, pity, and compassion, and shall leave them to the flames that they by sin have kindled, and to the worm, or biting cockatrice, that they themselves have hatched, nursed, and nourished in their bosoms. And this will make their loss double, and so a loss that is loss to the uttermost, a loss above every loss. A man may cast away himself, and not be cast away of God; a man may be cast away by others, and not be cast away of God; yea, what way soever a man be cast away, if he be not cast away for sin, he is safe, he is yet sound, and in a sure hand. But for a man so to lose himself as by that loss to provoke God to cast him away too, this is fearful.

The casting away, then, mentioned in Luke is a casting away by the hand of God, by the revenging hand of God; and it supposeth two things—1. God's abhorrence of such a soul. 2. God's just repaying it for its wickedness by way of retaliation.

1. It supposeth God's abhorrence of the soul. That which we abhor, that we cast from us, and put out of our favor and respect with disdain, and a loathing thereof.

So when God teacheth Israel to loath and abhor their idols, he bids them "to cast away their very covering, as a stinking and menstruous cloth, and to say unto it, Get you hence." Isa. xxx. 22. "He shall gather the good into vessels, and cast the bad away." Matt. xiii. 48; xxv. 41. "Cast them out," he says, "of my presence." Well, but whither must they go? The answer is, Into hell, "into utter darkness," "into the fire that is prepared for the devil and his angels." Wherefore, to be cast away of God, it showeth unto us God's abhorrence of such souls, and how vile and loathsome such are in his divine eyes. And the similitude of Abigail's sling, mentioned before, doth yet further show us the greatness of this abhorrence—"The souls of thine enemies," said she, "God shall sling out, as out of the middle of a sling." When a man casts a stone away with a sling, then he casteth it furthest from him, for with a sling he can cast a stone further than by his hand. "And he," saith the text, "shall cast them away as with a sling." But that is not all, neither; for it is not only said that he shall sling away their souls, but that he shall sling them away as "out of the middle of a sling." When a stone is placed to be cast away just in the middle of a sling, then doth the slinger cast it furthest of all. Now God is the slinger, abhorrence is his sling, the lost soul is the stone, and it is placed in the very middle of the sling, and is from thence cast away. And therefore it is said again that "such shall go into utter, outer darkness"—that is, furthest off of all. This, therefore, shows us how God abhors that man, that for sin has lost himself. And well he may; for such an one has not only polluted and defiled himself with sin (and that is the most offensive thing to God under heaven), but he has abused the handiwork of God. The soul, as I said before, is the workmanship of God, yea, the top-piece that he hath made in all the visible world; also he made it for to be delighted with it, and to admit it into communion with himself. Now for man thus

to abuse God; for a man to take his soul, which is God's, and prostrate it to sin, to the world, to the devil, and every beastly lust, flat against the command of God, and notwithstanding the soul was also his, this is horrible, and calls aloud upon that God whose soul this is, to abhor, and to show, by all means possible, his abhorrence of such an one.

2. As this casting of them away supposeth God's abhorrence of them, so it supposeth God's just repaying them for their wickedness by way of retaliation.

God all the time of the exercise of his long-suffering and forbearance towards them did call upon them, wait upon them, send after them by his messengers, to turn them from their evil ways; but "they despised, they mocked, the messengers of the Lord." 2 Chron. xxxvi. 16. Also they shut their eyes, and would not see; they stopped their ears, and would not understand; and did harden themselves against the beseeching of their God. Rom. x. 21; Job xxi. 14, 15; Mal. iii. 14. Yea, all that day long he did stretch out his hand towards them, but they chose to be a rebellious and gainsaying people; yea, they said unto God, Depart from us; and what is the Almighty that we should pray unto him?

And of all these things God takes notice, writes them down, and seals them up for the time to come, and will bring them out, and spread them before them, saying, I have called, and you have refused; I have stretched out mine hand, and no man regarded; I have exercised patience, and gentleness, and long-suffering towards you, and in all that time you despised me, and cast me behind your back; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your contempts and scorn, is at an end; wherefore I will now arise, and come forth to the judgment that I have appointed.

But, Lord, saith the sinner, we turn now.

But now, saith God, turning is out of season ; the day of my patience is ended.

But, Lord, says the sinner, behold our cries.

But you did not, says God, behold nor regard my cries.

But, Lord, saith the sinner, let our beseeching find place in thy compassions.

But, saith God, I also beseeched, and I was not heard.

But, Lord, says the sinner, our sins lie hard upon us.

But I offered you pardon when time was, says God, and then you did utterly reject it.

But, Lord, says the sinner, let us therefore have it now.

But now the door is shut, saith God.

And what then? Why, then, by way of retaliation, God will serve them as they have served him; and so the winding up of the whole will be this—they shall have like for like. Time was when they would have none of him, and now will God have none of them. Time was when they cast God behind their back, and now he will cast away their soul. Time was when they would not heed his calls, and now he will not heed their cries. Time was “when they abhorred him, and now his soul also loatheth them.” Zech. xi. 8. This is now by way of retaliation—like for like, scorn for scorn, repulse for repulse, contempt for contempt; according to that which is written, “Therefore it came to pass, that as I cried, and they would not hear; so they cried, and I would not hear, saith the Lord.” Zech. vii. 11–13. And thus I have also showed you that the loss of the soul is double—it is lost by man, lost by God.

But oh! who thinks of this? who, I say, that now makes light of God, of his word, his servants and ways, once dreams of such retaliation, though God to warn them, hath even, in the day of his patience, threatened to do it in the day of his wrath, saying, “Because I called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my re-

proof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh like a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." I will do unto them as they have done unto me; and what unrighteousness is in all this? But,

Thirdly, As the loss of the soul is a loss peculiar to itself, and a loss double, so, in the third place, it is a loss MOST FEARFUL, because it is a loss attended with the most heavy curse of God. This is manifest both in the giving of the rule of life, and also in, and at the time of execution for, the breach of that rule. It is manifest at the giving of the rule—"Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." Deut. xxvii. 26; Gal. iii. 10. It is also manifest that it shall be so at the time of execution—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. What this curse is, none do know so well as God that giveth it, and as the fallen angels, and the spirits of damned men that are now shut up in the prison of hell, and bear it. But certainly it is the chief and highest of all kinds of curses. To be cursed in the basket and in the store, in the womb and in the barn, in my cattle and in my body, are but fleabittings to this, though they are also insupportable in themselves; only in general it may be described thus. But to touch upon this curse; it lieth in a deprivation of all good, and in a being swallowed up of all the most fearful miseries that a holy, and just, and eternal God can righteously inflict, or lay upon the soul of a sinful man. Now let Reason here come in and exercise itself in the most exquisite manner; yea, let him now count up all, and all manner of curses and torments that a reasonable and an immortal soul is or can be made capable of, and able to suffer under, and when he has done, he shall come infinitely

short of this great anathema, this master-curse, which God has reserved amongst his treasures, and intends to bring out in that day of battle and war, which he purposeth to make upon damned souls in that day. And this God will do, partly as a retaliation, as the former, and partly by way of revenge. 1. By way of retaliation: "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him." Again, "As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones, let it be unto him as a garment which covereth him, and for a girdle wherewith he is girded continually." Psalm cix. 17-20. "Let this," saith Christ, "be the reward of mine adversaries from the Lord." 2. As this curse comes by way of retaliation, so it cometh by way of revenge. God will right the wrongs that sinners have done him, will repay vengeance for the despite and reproach wherewith they have affronted him, and will revenge the quarrel of his covenant. And the beginning of revenges are terrible; what, then will the whole execution be, when he shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ? And therefore this curse is executed in wrath, in jealousy, in anger, in fury; yea, the heavens and the earth shall be burned up with the fire of that jealousy in which the great God will come, when he cometh to curse the souls of sinners, and when he cometh to defy the ungodly. Deut. xxxiii. 41, 42.

It is little thought of, but the manner of the coming of God to judge the world declares what the souls of impenitent sinners must look for then. It is common among men, when we see the form of a man's countenance changed, when we see fire sparkle out of his eyes, when we read rage and fury in every cast of his face, even before he says aught, or doth aught either, to conclude that some fearful thing is now to be done. Dan. iii. 19-23. Why, it is said of Christ

when he cometh to judgment, that the heavens and the earth flee away (as not being able to endure his looks), that his angels are clad in flaming fire, and that the elements melt with fervent heat, and all this is, that the perdition of ungodly men might be completed, from the presence of the Lord, in the heat of his anger, from the glory of his power. Rev. xx. 11, 12; 2 Pet. iii. 7; 2 Thess. i. 8, 9. Therefore God will now be revenged, and so ease himself of his enemies, when he shall cause curses like millstones to fall as thick as hail on the hairy scalp of such an one as goeth on still in his trespasses. Psalm lxxviii. 21. But,

Fourthly, As the loss of the soul is a loss peculiar to itself, a loss double, and a loss most fearful, so it is a loss EVER-LASTING. The soul that is lost is never to be found again, never to be recovered again, never to be redeemed again. Its banishment from God is everlasting: the fire in which it burns, and by which it must be tormented, is a fire that is ever, everlasting fire, everlasting burnings; the adder, the snake, the stinging-worm, dieth not, nor is the fire quenched; and this is a fearful thing. A man may endure to touch the fire with a short touch, and away; but to dwell with everlasting burnings, that is fearful. Oh, then, what is dwelling with them, and in them, for ever and ever! We are used to say, light burdens far carried are heavy; what then will it be to bear that burden, that guilt, which the law and the justice and wrath of God, will lay upon the lost soul for ever? Now tell the stars, now tell the drops of the sea, and now tell the blades of grass that are spread upon the face of all the earth, if thou canst; and yet sooner mayst thou do this than count the thousands of millions of thousands of years that a damned soul shall lie in hell. Suppose every star that is now in the firmament was to burn (by itself, one by one) a thousand years a-piece, would it not be a long while before the last of them was burned out?

and yet sooner might that be done than the damned soul be at the end of punishment.

There are three things couched under this last head that will fill up the punishment of a sinner. The first is, that it is everlasting. The second is, that therefore it will be impossible for the souls in hell ever to say, Now we are got half way through our sorrows. The third is, and yet every moment they shall endure eternal punishment.

The first I have touched upon already, and therefore shall not enlarge; only I would ask the wanton or unthinking sinner whether twenty, or thirty, or forty years of the deceitful pleasures of sin, is so rich a prize, that a man may well venture the ruins that everlasting burnings will make upon his soul for the obtaining of them, and living a few moments in them. Sinner, consider this before I go any further, or before thou readest one line more. If thou hast a soul, it concerns thee; if there be a hell, it concerns thee; and if there be a God that can and will punish the soul for sin everlastingly in hell, it concerns thee; because,

In the second place, it will be impossible for the damned soul ever to say, I am now got half way through my sorrows. That which has no end, has no middle. Sinner, make a round circle, or ring, upon the ground, of what bigness thou wilt; this done, go thy way upon that circle, or ring, until thou comest to the end thereof. But that, sayst thou, I can never do, because it has no end. I answer, but thou mayst as soon do that, as wade half-way through the lake of fire that is prepared for impenitent souls. Sinner, what wilt thou take, to make a mountain of sand that will reach as high as the sun is at noon? I know thou wilt not be engaged in such a work, because it is impossible thou shouldst ever perform it. But I dare say the task is greater when the sinner has let out himself to sin, for a servant; because the wages is everlasting burnings. I know thou mayst perform thy service, but the wages, the judgment,

the punishment is so endless, that thou, when thou hast been in it more millions of years than can be numbered, art not, nor ever yet shall be, able to say, I am half-way through it. And yet,

3. The soul shall partake every moment of that punishment that is eternal. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

They shall endure eternal punishment in the nature of punishment. There is no punishment here wherewith one man can chastise another that can deserve a greater title than that of transient or temporary punishment; but the punishment there is eternal, even in every stripe that is given, and in every moment that it grappleth with the soul; even every twinge, every gripe, and every stroke that justice inflicteth, leaveth anguish that in the nature of punishment is eternal, behind it. It is eternal, because it comes from God, and lasts for ever and ever. The justice that inflicts it has not a beginning, and it is this justice in the operations of it, that is always dealing with the soul.

All the workings of the soul under this punishment, are such as cause it in its sufferings to endure that which is eternal. It can have no thought of the end of punishment, but it is presently recalled by the decree that bindeth it under perpetual punishment. The great fixed gulf, it knows, will keep it in its present place, and not suffer it to go to heaven (Luke xvi. 26); and now there is no other place but heaven or hell to be in, for then the earth, and the works that are therein, will be burned up. Read that text, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be

burnt up." 2 Pet. iii. 10. If, then, there will be no third place, it standeth in their minds, as well as in God's decree, that their punishments will be eternal; so then, sorrow, anguish, tribulation, grief, woe, pain, will in every moment of their abiding upon the soul, not only flow from thoughts of what has been, and what is, but also from what will be, and that for ever and ever. Thus every thought that is truly grounded in the cause and nature of their state, will roll, toss, and tumble them up and down, in the cogitations and fearful apprehensions of the lastingness of their damnation. For I say, their minds, their memories, their understandings, and consciences, will all, and always, be swallowed up with "for ever;" yea, they themselves will by means of these things be their own tormenters for ever.

There will not be spaces, as days, months, years, and the like, as now, though we make bold so to speak (the better to present our thoughts to each other's capacities), for then there shall be time no longer; also day and night shall then be come to an end.—"He hath compassed the waters with bounds, until the day and night come to an end" (Job xxvi. 10), until the end of light with darkness. Now when time, and day and night, are come to an end, then there comes in eternity, as there was before the day and night, or time, were created; and when this is come, punishment nor glory must none of them be measured by days, or months, or years, but by eternity itself. Nor shall those concerned either in misery or glory, reckon of their now new state, as they used to reckon of things in this world; but they shall be suited in their capacities, in their understandings and apprehensions, to judge and count of their condition according as will best stand with their state in eternity.

Could we but come to an understanding of things done in heaven and hell, as we understand how things are done in this world, we should be strangely amazed to see how the change of places and conditions has made a change in the

understandings of men, and in the manner of their enjoyment of things. But this we must let alone till the next world, and until our launching into it, and then, whether we be of the right or left hand ones, we shall well know the state and condition of both kingdoms. In the mean time, let us addict ourselves to the belief of the Scriptures of truth, for therein is revealed the way to that of eternal life, and how to escape the damnation of the soul. Matt. xxv. 33. But thus much for the loss of the soul, unto which let me add, for a conclusion, these verses following :—

These cry, alas! but all in vain;
They stick fast in the mire;
They would be rid of present pain,
Yet set themselves on fire.

Darkness is their perplexity,
Yet do they hate the light;
They always see their misery,
Yet are themselves all night.

They are all dead, yet live they do,
Yet neither live nor die;
They die to weal, and live to woe—
This is their misery.

Now will confusion so possess
These monuments of ire,
And so confound them with distress,
And trouble their desire.

That what to think, or what to do,
Or where to lay their head,
They know not: 'tis the damned's woe
To live, and yet be dead.

These castaways would fain have life,
But know they never shall;
They would forget their dreadful plight,
But that sticks fast 'st of all.

God, Christ, and heaven, they know are best,
Yet dare not on them think;
They know the saints enjoy their rest,
While they their tears do drink.

CHAPTER V.

THE CAUSE OF THE LOSS OF THE SOUL.

AND now I am come to the fourth thing, that is, to show you the Cause of the Loss of the Soul. That men have souls,—that souls are great things,—that souls may be lost, this I have showed you already; wherefore I now proceed to show you the cause of this loss. The cause is laid down in the 18th chapter of Ezekiel in these words:—"Behold, all souls," says God, "are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." It is sin, then, or sinning against God, that is the cause of dying—of damning in hell-fire—for that must be meant by dying; otherwise, to die, according to our ordinary acceptation of the notion, the soul is not capable of, it being indeed immortal, as hath been afore asserted. So, then, the soul that sinneth—that is, and perseveres in the same—that soul shall die, be cast away, or damned. Yea, to ascertain or assure us of the undoubted truth of this, the Holy Ghost doth repeat it again, and in this very chapter, saying, "The soul that sinneth, it shall die." verse 20.

Now, the soul may divers ways be said to sin against God; as,

1. In its *receiving* sin into its bosom; and in its retaining and entertaining it there. Sin must first be received, before it can act in, or be acted by, the soul. Our first parents first received the suggestion or motion, and then acted it. Now it is not here to be disputed when sin was received by the soul, so much as whether ever the soul received sin; for if the soul has indeed received sin into itself, then it has sinned, and by doing so has made itself an ob-

ject of the wrath of God, and a firebrand of hell. I say, I will not here dispute when sin was received by the soul, but it is apparent enough that it received it betimes, because in old time every child that was brought unto the Lord was to be redeemed, and that at a month old (Exodus xiii. 13; xxxiv. 20), which to be sure was very early, and implied that then, even then, the soul in God's judgment stood before him as defiled and polluted with sin. But although I said I will not dispute at what time the soul may be said to receive sin, yet it is evident that it was precedent to the redemption made mention of just before, and so before the person redeemed had attained to the age of a month. And that God might, in the language of Moses, give us to see cause of the necessity of this redemption, he first distinguisheth, and saith, "The firstling of a cow, or the firstling of a sheep, or the firstling of a goat," did not need this redemption, for they were clean, or holy. But the first-born of men, who were taken in lieu of the rest of the children, and the "firstling of unclean beasts, thou shalt surely redeem," saith he. But why was the first-born of men coupled with unclean beasts, but because they were both unclean. But how? I answer, the beast was unclean by God's ordination, but the other was unclean by sin. Now, then, it will be demanded, how a soul, before it was a month old, could receive sin to the making of itself unclean? I answer, there are two ways of receiving, one active, the other passive. This last is the way by which the soul at first receiveth sin, and by so receiving, becometh culpable, because polluted and defiled by it. And this passive way of receiving is often mentioned in scripture. Exodus xxvii. 3; 2 Chron. iv. 5; Matt. xiii. 20-23. Thus the pans received the ashes; thus the molten sea received three thousand baths; thus the ground receiveth the seed. And this receiving is like that of the wool which receiveth the dye, either black, white, or red; and as the fire that receiveth the water

till it be all quenched therewith; or as the water receiveth such stinking and poisonous matter into it, as for the sake of it, it is poured out and spilled upon the ground. “But whence should the soul thus receive sin?” I answer, from the body, while it is in the mother’s womb (Psalm li. 5); the body comes from polluted man, and therefore is polluted —“Who can bring a clean thing out of an unclean?” Job xiv. 4. The soul comes from God’s hand, and therefore as so is pure and clean; but being put into this body, it is tainted, polluted, and defiled with the taint, stench, and filth of sin; nor can this stench and filth be by man purged out, when once from the body got into the soul; sooner may the blackamoor change his skin, or the leopard his spots, than the soul, were it willing, might purge itself of this pollution. “Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.”

2. But as I said, the soul has not only received sin, but *retains* it—holds it, and shows no kind of resistance. It is enough that the soul is polluted and defiled; for that is sufficient to provoke God to cast it away. For which of you would take a cloth annoyed with stinking, ulcerous sores, to wipe your mouth with, or to thrust it into your bosoms? and the soul is polluted with far worse pollution than any such can be. But this is not all; it retains sin as the wool retains the dye, or as the infected water receives the stench or poisonous scent; I say, it retains it willingly; for all the power of the soul is not only captivated by a seizure of sin upon the soul, but it willingly, heartily, unanimously, universally, falleth in with the natural filth and pollution that are in sin, to the estranging of itself from God, and an obtaining of an intimacy and compliance with the devil.

Now this being the state and condition of the soul from the womb, yea, from before it sees the light of this world,

what can be concluded but that God is offended with it! For how can it otherwise be, since there is holiness and justice in God? Hence those that are born of a woman, whose original is by carnal conception with man, are said to be as serpents as soon as born. "The wicked (and all at first are so) go astray as soon as they are born, speaking lies. Their poison is the poison of a serpent; they are like the deaf adder that stoppeth his ear." They go astray from the womb; but that they would not do if aught of the powers of their soul were unpolluted. But their poison is the poison of a serpent. Their poison — what is that? Their pollution, their original pollution, that is as the poison of a serpent—namely, not only deadly, for so poison is, but also hereditary. It comes from the old one, from the sire and dam; yea, it is also now become connatural to and with them, and is of the same date with the child as born into the world. The serpent has not her poison, in the original of it, either from imitation or from other infective things abroad, though it may by such things be helped forward and increased, but she brings it with her in her bowels, in her nature, and it is to her as suitable to her present condition as is that which is most sweet and wholesome to other of the creatures. So, then, every soul comes into the world as poisoned with sin; nay, as such who have poison connatural to them; for it has not only received sin as the wool has received the dye, but it retaineth it. The infection is got so deep, it has taken the black so effectually, that the fire, the very fire of hell can never purge the soul therefrom.

And that the soul has received this infection thus early, and that it retains it so surely, is not only signified by children coming into the world besmeared in their mother's blood, and by the firstborn's being redeemed at a month old, but also by the first inclinations and actions of children when they are so come into the world. Ezek. xvi. Who

sees not that lying, pride, disobedience to parents, and hypocrisy, do put forth themselves in children before they know that they do either well or ill in so doing, or before they are capable of learning either of these arts by imitation, or seeing understandingly the same things done first by others? He that sees not that they do it naturally, from a principle, from an inherent principle, is either blinded, and has retained his darkness by the same sin as they, or has suffered himself to be swayed by a delusion from him who at first infused this spawn of sin into man's nature.

Nor doth the averseness of children to morality, a little demonstrate what has been said. For as it would make a serpent sick, should one give it a strong antidote against his poison, so then are children (and never more than then) disturbed in their minds, when a strict hand and a stiff rein by moral discipline is maintained over and upon them. True, sometimes restraining grace corrects them, but that is not of themselves. But more oft, hypocrisy is the great and first moving wheel to all their seeming compliances with admonitions; which indulgent parents are apt to overlook, yea, and sometimes, through unadvisedness, to commend for the principles of grace. I speak now of that which comes before conversion.

But as I said before, I would not now dispute; only I have thought good thus to urge these things to make my assertion manifest, and to show what is the cause of the damnation of the soul.

3. Again; as the soul receives sin, and retains it, so it also doth *entertain* it—that is, countenance, smile upon, and like its complexion and nature well. A man may retain—that is, hold fast—a thing which yet he doth not regard; but when he entertains, then he countenances, likes, and delights in the company. Sin, then, is first received by the soul, as has been afore explained, and by that reception is polluted and defiled. This makes it hateful in

the eyes of justice; it is now polluted. Then, secondly, this sin is not only received, but retained—that is, it sticks so fast, abides so fixedly in the soul, that it cannot be gotten out; this is the cause of the continuation of abhorrence; for if God abhors because there is a being of sin there, it must needs be that he should continue to abhor, since sin continues to have a being there. But then, in the third place, sin is not only received, retained, but entertained by the now defiled and polluted soul; wherefore this must needs be a cause of the continuance of anger, and that with aggravation. When I say, entertained, I do not mean as men entertain their enemies, with small and great shot, but as they entertain those whom they like, and those that are got into their affections.

And therefore the wrath of God must certainly be let out upon the soul, to the everlasting damnation of it.

Now that the soul doth thus entertain sin is manifest by these several particulars—1. It hath admitted it with complacency and delight into every chamber of the soul; I mean, it has been delightfully admitted to an entertainment by all the powers or faculties of the soul. The soul hath chosen it rather than God; it also, at God's command, refuseth to let it go; yea, it chooseth that doctrine, and loveth it best (since it must have a doctrine), that has most of sin and baseness in it. Isa. lxxv. 12; lxxvi. 3. "They say to the seers, See not; to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isa. xxx. 10.

These are signs that the soul with liking hath entertained sin; and if there be at any time, as indeed there is, a warrant issued out from the mouth of God to apprehend, to condemn, and mortify sin, why then,

2. These shifts the souls of sinners do presently make for the saving of sin from those things that by the word men are commanded to do unto it—

They will, if possible, hide it, and not suffer it to be discovered. Prov. xxviii. 13. "He that covereth his sins shall not prosper. And again, they hide it, and refuse to let it go." Job xx. 12, 13. This is an evident sign that the soul has a favor for sin, and that with liking it, entertains it.

As they will hide it, so they will excuse it, and plead that this and that piece of wickedness is no such evil thing; men need not be so nice, and make such a pother about it; calling those that cry out so hotly against it, men more nice than wise. Hence the prophets of old used to be called madmen, and the world would reply against their doctrine, "Wherein have we been so wearisome to God, and what have we spoken so much against him?" Mal. i. 6, 7.

As the soul will do this, so to save sin it will cover it with names of virtue, either moral or civil. And of this God greatly complains, yea, breaks out into anger for this, saying, "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter." Isa. v. 20.

If convictions and discovery of sin be so strong and so plain that the soul cannot deny but that it is sin, and that God is offended therewith, then it will give flattering promises to God that it will indeed put it away; but yet it will prefix a time that shall be long first, if it also then at all performs it, saying, Yet a little sleep, yet a little slumber, yet a little folding of sin in mine arms, till I am older, till I am richer, till I have had more of the sweetness and the delights of sin. Thus, "their soul delighteth in their abominations." Isa. lxvi. 3.

If God yet pursues, and will see whether this promise of putting sin out of doors shall be fulfilled by the soul, why then it will be partial in God's law; it will put away some, and keep some; put away the grossest, and keep the finest; put away those that can best be spared, and keep the most profitable for a help at a pinch. Mal. ii. 9.

Yea, if all sin must be abandoned, or the soul shall have no rest, why then the soul and sin will part (with such a parting as it is), even as Phaltiel parted with David's wife, with an ill-will and a sorrowful mind; or as Orpah left her mother, with a kiss. 2 Sam. iii. 16; Ruth i. 14.

And if at any time they can, or shall, meet with each other again, and nobody never the wiser, oh, what courting will be betwixt sin and the soul! And this is called the doing of things in the dark. Ezek. viii. 12.

By all these, and many more things that might be instanced, it is manifest that sin has a friendly entertainment by the soul, and that therefore the soul is guilty of damnation; for what do all these things argue but that God, his word, his ways, and graces, are out of favor with the soul, and that sin and Satan are its only pleasant companions. But,

Secondly, That I may yet show you what a great thing sin is with the soul that is to be damned, I will show how sin by the help of the soul is managed from the motion of sin, even till it comes to the very act; for sin cannot come to an act without the help of the soul. The body doth little here, as I shall further show you anon.

There is then a motion of sin presented to the soul (and whether presented by sin itself, or the devil, we will not at this time dispute); motions of sin, and motions to sin there are, and always the end of the motions of sin is to prevail with the soul to help that motion into an act. But, I say, there is a motion to sin moved to the soul, or, as James calls it, a conception. Now behold how the soul deals with this motion in order to the finishing of sin, that death might follow. Rom. vii. 5.

1. This motion is taken notice of by the soul, but is not resisted nor striven against, only the soul lifts up its eyes upon it, and sees that there is present a motion to sin, a motion of sin presented to the soul, that the soul might midwife it from the conception into the world.

2. Well, notice being taken that a motion to sin is present, what follows but that the fancy or imagination of the soul taketh it home to it, and doth not only look upon it and behold it more narrowly, but begins to trick and trim up the sin to the pleasing of itself and of all the powers of the soul. That this is true is evident, because God findeth fault with the imagination as with that which lendeth to sin the first hand, and that giveth to it the first lift towards its being helped forward to act. "And God saw that the wickedness of man was great in the earth" (Gen. vi. 5, 12, 13); that is, many abominable actions were done; for all flesh had corrupted God's way upon the earth. But how came this to be so? Why, every imagination of the thoughts, or of the motions that were in the heart to sin, was evil, only evil, and that continually. The imagination of the thoughts was evil—that is, such as tended not to deaden or stifle, but such as tended to animate and forward the motions or thoughts of sin into action. Every imagination of the thoughts—that which is here called a thought, is by Paul to the Romans called a motion. Now the imagination should and would, had it been on God's side, so have conceived of this motion of and to sin, as to have presented it in all its features so ugly, so ill-favored, and so unreasonable a thing to the soul, that the soul should forthwith have let down the sluices, and pulled up the draw-bridge, put a stop with greatest defiance to the motion now under consideration; but the imagination being defiled, it presently, at the very first view or noise of the motion of sin, so acted as to forward the bringing the said motion or thought into act. So, then, the thought of sin, or motion thereto, is first of all entertained by the imagination and fancy of the soul, and thence conveyed to the rest of the powers of the soul, to be condemned, if the imagination be good; but to be helped forward to the act, if the imagination be evil. And thus the evil imagination helpeth the motion of and to sin towards

the act, even by dressing of it up in that guise and habit that may best delude the understanding, judgment, and conscience; and that is done after this manner. Suppose a motion of sin to commit fornication, to swear, to steal, to act covetously, or the like, be propounded to the fancy and imagination; the imagination, if evil, presently dresseth up this motion in that garb that best suiteth with the nature of the sin. As if it be the lust of uncleanness, then is the motion to sin drest up in all the imaginable pleasurable-ness of that sin; if to covetousness, then is the sin drest up in the profits and honors that attend that sin; and so of theft and the like; but if the motion be to swear, hector, or the like, then is that motion drest up with valor and manliness; and so you may count of the rest of sinful motions; and thus being trimmed up like a Bartholomew baby, it is presented to all the rest of the powers of the soul, where with joint consent it is admired and embraced, to the firing and inflaming all the powers of the soul.

And hence it is that men are said to inflame themselves with their idols under every green tree, "and to be as fed horses, neighing after their neighbor's wife. Isaiah lvii. 5; Jer. v. 8. For the imagination is such a forcible power, that if it putteth forth itself to dress up and present a thing to the soul, whether that thing be evil or good, the rest of the faculties cannot withstand it. Therefore when David prayed for the children of Israel, he said, "I have seen with joy thy people, which are present here to offer willingly unto thee;" that is, for preparations to build the temple. "O Lord God," saith he, "keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee." 1 Chron. xxix. 17, 18. He knew that as the imagination was prepared, so would the soul be moved, whether by evil or good; therefore as to this, he prays that their imagination might be engaged always with apprehensions of the beauteousness of the tem-

ple, that they might always, as now, offer willingly for its building. But,

3. As I said, when the imagination hath thus set forth sin to the rest of the faculties of the soul, they are presently entangled, and fall into a flame of love thereto; this being done, it follows that a purpose to pursue this motion, till it be brought into act, is the next thing that is resolved on. Thus Esau, after he had conceived of that profit that would accrue to him by murdering his brother, fell the next way into a resolve to spill Jacob's blood. And Rebecca sent for Jacob, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee." Gen. xxvii. 42; Jer. xlix. 30. Nor is this purpose to do an evil without its fruit, for he comforteth himself in his evil purpose: "Esau, as touching thee, doth comfort himself, purposing to kill thee."

4. The purpose, therefore, being concluded, in the next place, the invention is diligently set to work to find out what means, methods, and ways will be thought best to bring this purpose into practice, and this motion to sin into action. Esau intended the death of his brother when his father was to be carried to his grave. Gen. xxvii. 41. David purposed to make Uriah father his bastard child by making him drunk. 2 Sam. xi. 13. Amnon purposed to ravish Tamar, and the means that he invented to do it was by feigning himself sick. Absalom purposed to kill Amnon, and invented to do it at a feast. Judas purposed to sell Christ, and invented to betray him in the absence of the people. Luke xxii. 3-6. The Jews purposed to kill Paul, and invented to entreat the judge by a blandation to send for him, that they might murder him as he went. Acts xxiii. 12-15.

Thus you see how sin is, in the motion of it, handed through the soul—first, it comes into the fancy or imagination, by which it is so presented to the soul as to inflame it

with desire to bring it into act; so from this desire the soul proceedeth to a purpose of enjoying, and from a purpose of enjoying to inventing how, or by what means, it had best to attempt the accomplishment of it.

5. But, further, when the soul has thus far, by its wickedness, pursued the motion of sin to bring it into action, then it comes to the last thing—namely, to endeavor to take the opportunity which by the invention is judged most convenient. So to endeavors it goes till it has finished sin, and finished, in finishing that, its own fearful damnation. “Then lust, when it hath conceived, bringeth forth sin: and sin, when it is finished, bringeth forth death.” James i. 15.

And who knows, but God and the Soul, how many lets, hindrances, convictions, fears, frights, misgivings, and thoughts of the judgment of God, all this while are passing and repassing, turning and returning, over the face of the soul? how many times the soul is made to start, look back, and tremble, while it is pursuing the pleasure, profit, applause, or preferment, that sin promiseth, when finished, to yield unto the soul? For God is such a lover of the soul, that he seldom lets it go on in sin, but he cries to it by his word and providences—“Oh! do not this abominable thing that I hate!”—especially at first, until it shall have hardened itself, and so provoked him to give it up, in sin-revenging judgment, to its own ways and doings, which is the terriblest judgment under heaven. And this brings me to the third thing, which I now will speak of.

Thirdly, As the soul receives, retains, entertains, and wilily works to bring sin from the motion into act, so it abhorreth to be controlled and taken off this work. “My soul loathed them,” says God; “and their soul also abhorred me.” Zech. xi. 8. ‘My soul loathed them, because they were so bad; and their souls abhorred me, because I am so good.’ Sin, then, is the cause of the loss of the soul; because it hath set the soul, or rather, because the soul from love to

sin hath set itself, against God. "Woe unto their souls, for they have rewarded evil unto themselves." Isa. iii. 9.

That you may the better perceive that the Soul, through sin, hath set itself against God, I will propose, and speak briefly of these two things—the law and the gospel.

1. Of the law. God has given it for a rule of life, either as written in their nature, or as inserted in the holy Scriptures; I say, for a rule of life to all the children of men. But what have men done, or how have they carried it to this law of their Creator, let us see, and that from the mouth of God himself.

First, They have not hearkened unto my law. Jer. vi. 19.

Secondly, They have forsaken my law. Jer. ix. 13.

Thirdly, They have forsaken me, and not kept my law. Jer. xvi. 11.

Fourthly, They have not walked in my law, nor in my statutes. Jer. xlv. 10.

Fifthly, Her priests have violated my law. Ezek. xxii. 26.

Sixthly, And, saith God, I have written to him the great things of my law, but they were counted as a strange thing. Hos. viii. 12.

Now whence should all this disobedience arise? Not from the unreasonableness of the commandment, but from the opposition that is lodged in the soul against God, and the enmity that it entertains against goodness. Hence the apostle speaks of the enmity, and says, that men are enemies in their minds (their souls), as is manifest by wicked works. Col. i. 21.

This, if men went no further, must needs be highly provoking to a just and holy God; yea, so highly offensive is it, that, to show the heat of his anger, he saith, "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil (and this is evil, with a witness), of the Jew first, and also of the Gentiles." Rom. ii. 8, 9. "That

doeth evil," that is, that breaketh the law; for that evil he is crying out against now. But,

2. Of the gospel, and of the carriage of sinful souls towards God under that dispensation.

The gospel is the revelation of a sovereign remedy, provided by God through Christ, for the health and salvation of those that have made themselves objects of wrath by the breach of the law of works; this is manifest by all the Scripture. But how doth the soul carry it towards God when he offereth to deal with it under and by this dispensation of grace? Why, just as it carried it under the law of works—they oppose, they contradict, they blaspheme, and forbid that this gospel be mentioned. What higher affront or contempt can be offered to God, and what greater disdain can be shown against the gospel? Acts xiii. 45; xviii. 6; 2 Tim. ii. 25; 1 Thess. ii. 13–15. Yet all this the poor soul, to its own wrong, offereth against the way of its own salvation, as it is said in the word of truth, "He that sinneth against me wrongeth his own soul: all they that hate me love death." Prov. viii. 36.

But further, the soul despiseth not the gospel in that revelation of it only, but the great and chief Bringer thereof, with the manner also of his bringing it.

The Bringer, the great Bringer of the gospel, is the good Lord Jesus Christ himself; he came and preached peace to them that the law proclaimed war against (Eph. ii. 17); he came and preached peace to them that were far off, and to them that were nigh. And it is worth your observation to take notice how he came: and that was and still is (as he is set forth in the word of the gospel), first, as himself making peace to God for us by the blood of his cross; and then as bearing (as set out by the gospel) the very characters of his sufferings before our faces, in every tender of the gospel of his grace unto us. Gal. iii. 1. And to touch a little upon the dress in which, by the gospel, Christ presenteth himself

unto us while he offereth unto sinful souls his peace by the tenders thereof.

1. He is set forth as born for us, to save our souls. Isaiah ix. 6; Luke ii. 9-12; Dan. ix. 24. 2. He is set forth before us as bearing our sins for us, and suffering God's wrath for us. 1 Cor. xv. 3. 3. He is set forth before us as fulfilling the law for us, and as bringing everlasting righteousness to us for our covering. Gal. iii. 13; Rom. x. 4.

Again, as to the manner of his working out the salvation of sinners for them, that they might have peace and joy, and heaven and glory, for ever—1. He is set forth as sweating blood while he was in his agony, wrestling with the thoughts of death, which he was to suffer for our sins, that he might save the soul. Luke xxii. 24. 2. He is set forth as crying, weeping, and mourning, under the lashes of justice that he put himself under, and was willing to bear for our sins. Heb. v. 7. 3. He is set forth as betrayed, apprehended, condemned, spit on, scourged, buffeted, mocked, crowned with thorns, crucified, pierced with nails and a spear, to save the soul from being betrayed by the devil and sin; to save it from being apprehended by justice, and condemned by the law; to save it from being spit on in any way of contempt by holiness; to save it from being scourged with the guilt of sins as with scorpions; to save it from being continually buffeted by its own conscience; to save it from being mocked at by God; to save it from being crowned with ignominy and shame for ever; to save it from dying the second death; to save it from wounds and grief for ever.

Dost thou understand me, sinful soul? He wrestled with justice, that thou mightst have rest; he wept and mourned, that thou mightst laugh and rejoice; he was betrayed, that thou mightst go free; he was apprehended, that thou mightst escape; he was condemned, that thou mightst be justified; and was killed, that thou mightst live; he wore a crown of thorns, that thou mightst wear a

crown of glory; and was nailed to the cross, with his arms wide open, to show with what freeness all his merits shall be bestowed on the coming soul, and how heartily he will receive it into his bosom.

Further, all this he did of mere good-will, and offereth the benefit thereof unto thee freely; yea, he cometh unto thee in the word of the gospel, with the blood running down from his head upon his face, with his tears abiding upon his cheeks, with the holes as fresh in his hands and his feet, and as with the blood still bubbling out of his side, to pray thee to accept of the benefit, and to be reconciled to God thereby. 2 Cor. v. But what saith the sinful soul to this? I do not ask what he saith with his lips, for he will assuredly flatter God with his mouth; but what do his actions and carriages declare as to his acceptance of this incomparable benefit? "For a wicked man speaketh with his feet, and teacheth with his fingers." Prov. vi. 12, 13. With his feet—that is, by the way he goeth; and with his fingers—that is, by his acts and doings. So, then, what saith he by his goings, by his acts and doings, unto this incomparable benefit, thus brought unto him from the Father by his only Son Jesus Christ? What saith he? Why, he saith that he doth not at all regard this Christ, nor value the grace thus tendered unto him in the gospel.

First, He saith, that he regardeth not this Christ, that he seeth nothing in him why he should admit him to be entertained in his affections. Therefore the prophet, speaking in the person of sinners, says of Christ, "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him" (Isaiah liii. 2, 3); and then adds, to show what he means by his thus speaking, "He is despised and rejected of men." All this is spoken with reference to his person, and it was eminently fulfilled upon him in the days of his flesh, when he was hated, maligned, and persecuted to death by sinners; and is still fulfilled in

the souls of sinners, in that they cannot abide to think of him with thoughts that have a tendency in them to separate them and their lusts asunder, and to make them embrace him for their darling, and take up their cross to follow him. All this sinners speak out with loud voices, in that they stop their ears and shut their eyes as to him; but open them wide and hearken diligently to any thing that pleaseth the flesh, and that is a nursery to sin. But,

Secondly, As they despise, and reject, and do not regard his person, so they do not value the grace that he tendereth unto them by the gospel; this is plain by that indifference of spirit that always attends them, when at any time they hear thereof, or when it is presented unto them.

I may safely say, that the most of men who are concerned in a trade, will be more vigilant in dealing with a twelve-penny customer, than they will be with Christ, when he comes to make them by the gospel a tender of the incomparable grace of God. Hence they are called fools, "because a price is put into their hands to get wisdom, and they have no heart to it." Prov. xvii. 16. And hence again, it is that that bitter complaint is made, "But my people would not hearken to my voice, and Israel would none of me." Psalm lxxxi. 11.

Now these things being found, as practised by the souls of sinners, must needs after a wonderful manner provoke; wherefore no marvel that the heavens are bid to be astonished at this, and that damnation shall seize upon the soul for this.

And indeed, the soul that doeth thus by practice, though with his mouth (as who doth not?) he shall show much love (Jer. ii.), doth by interpretation say these things—

1. That he loveth sin better than grace, and darkness better than light, even as our Lord Jesus Christ hath showed. "And this is the condemnation, that light is come into the

world, and men love darkness more than light (as is manifest), because their deeds are evil."

2. They do also, by their thus rejecting Christ and grace, say, that for what the law can do to them, they value it not; they regard not its thundering, or threatenings, nor will they shrink when they come to endure the execution thereof. Wherefore, God, to deter them from such bold and desperate ways, that do by interpretation fully declare that they make such desperate conclusions, insinuates that the burden of the curse thereof is intolerable, saying, "Can thy heart endure, or can thy hands be strong, in the day that I shall deal with thee? I the Lord have spoken it, I will do it." Ezek. xxii. 14.

3. Yea, by their thus doing, they do as good as say that they will run the hazard of a sentence of death at the day of judgment, and that they will in the mean time join issue, and stand a trial at that day with the great and terrible God. What else means their not hearkening to him, their despising his Son, and their rejecting his grace; yea, I say again, what else means their slighting the curse of the law, and their choosing to abide in their sins till the day of death and judgment? And thus I have showed you the causes of the loss of the soul; and assuredly these things are no fables.

Object. But some may object, and say, But you denounce all against the Soul, as if the body were in no fault at all, or as if there were no punishment assigned for the body.

Answ. 1. The soul must be the part punished, because the soul is that which sins. "Every sin that a man doeth is without the body," fornication or adultery excepted. 1 Cor. vi. 18. "Is without the body"—that is, as to the wilily inventing, contriving, and finding out ways to bring the motions of sin into action. For alas! what can the body do as to these? It is in a manner wholly passive; yea, alto-

gether as to the lusting and purposing to do the wickedness, excepting the sin before excepted; ay, and not excepting that, as to the rise of that sin; for even that, with all the rest, ariseth and proceedeth out of the heart, the soul. "For from within, out of the heart of man, proceed fornication, adultery, murder, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark vii. 21-23. That is, the outward man. But a difference must always be put betwixt defiling and being defiled, that which defileth being the worst; not but that the body shall have its share of judgment, for body and soul must be destroyed in hell; the body as the instrument, the soul as the actor; but oh! the soul, the soul, is the sinner, and therefore the soul, as the principal, must be punished.

And that God's indignation burneth most against the soul, appears in that death has seized upon every soul already; for the Scripture saith that every natural or unconverted man is dead. Dead! How? Is his body dead? No, verily; his body liveth, but his soul is dead. Dead! But with what death? Dead to God, and to all things gospelly good, by reason of that benumbing, stupifying, and senselessness, that by God's just judgment, for and by sin, hath swallowed up the soul. Eph. ii. 1-3. Yea, if you observe, you shall see that the soul goeth first in punishment, not only by what has been said already, in that the soul is first made a partaker of death, but in that God first deals with the soul by convictions, yea, and terrors perhaps, while the body is well; or in that he giveth up the soul to judicial hardness, and further blindness, while he leaveth the body to do its office in the world; yea, and also when the day of death and dissolution is come, the body is spared, while the soul is tormented in unutterable torment in hell. And so I say, it shall be spared, and the clods of the valley

shall be sweet unto it, while the soul mourneth in hell for sin. It is true, at the day of judgment, because that is the last and final judgment of God on men, then the body and soul shall be re-united, or joined together again, and shall then together partake of that recompense for their wickedness which is meet. Luke xii. 4; Matt. x. 28. When I say, the body is spared, and the soul tormented, I mean not that the body is not then at death made to partake of the wages of sin, "for the wages of sin is death" (Rom. vi.); but I mean, the body partakes then but of temporal death, which as to sense and feeling, is sometimes over presently, and then resteth in the grave, while the soul is tormented in hell. Yea, and why is death suffered to slay the body? I dare say, not chiefly that the indignation of God most burneth against the body; but the body being the house for the soul in this world, God even pulls down this body, that the soul may be stripped naked, and being stripped, may be carried to prison, to the place where damned souls are, there to suffer in the beginning of suffering that punishment that will be endless.

2. Therefore the soul must be the part most sorely punished, because justice must be distributed with equity. God is a God of knowledge and judgment; by him actions are weighed; actions in order to judgment. 1 Sam. ii. 3. Now by weighing actions, since he finds the soul to have the deepest hand in sin (and he says that he hath), so, of equity the soul is to bear the burden of punishment. Shall not the Judge of all the earth do right, in his famous distributing of judgment? Gen. xix. 25. He will not lay upon man more than right, that he should enter into judgment with God. Job xxxiv. 23. The soul, since deepest in sin, shall also be deepest in punishment. "Shall one man sin," said Moses, "and wilt thou be wroth with all the congregation?" Numb. xvi. 22. He pleads here for equity in God's distributing of judgment. Yea, and so exact is God in the dis-

tribution thereof, that he will not punish heathens as he will punish Jews; wherefore he saith, "Of the Jew first, or chiefly, and also of the Gentile." Rom. ii. 9. Yea, in hell he has prepared several degrees of punishment for the several sorts or degrees of offenders—"And some shall receive greater damnation." Luke xx. 47. And will it not be unmeet for us to think, since God is so exact in all his doings, that he will, without his weights and measures, give to soul and body, as I may say, carelessly, not severally, their punishments according to the desert and merit of each?

3. The punishment of the soul in hell must needs, to be sure, as to degree, differ from the punishment of the body there. When I say, differ, I mean, must needs be greater, whether the body be punished with the same fire as the soul, or fire of another nature. If it be punished with the same fire, yet not in the same way; for the fire of guilt with the apprehensions of indignation and wrath are most properly felt and apprehended by the soul, and by the body by virtue of its union with the soul; and so felt by the body, if not only, yet I think mostly, by way of sympathy with the soul (and the cause, we say, is worse than the disease); and if the wrath of God, and the apprehensions of it, as discharging itself for sin and the breach of the law, be that with which the soul is punished, as sure it is, then the body is punished by the effects, or by those influences that the soul in its torments has upon the body, by virtue of that great oneness and union that is between them.

But if there be a punishment prepared for the body distinct in kind from that which is prepared for the soul, yet it must be a punishment inferior to that which is prepared for the soul. Not that the soul and body shall be severed, but being made of things distinct, their punishments will be by that which is most suitable to each. I say, it must be inferior, because nothing can be so hot, so tormenting, so intolerably insupportable, as the quickest apprehensions of,

and the immediate sinking under, that guilt and indignation that is proportionable to the offence. Should all the wood, and brimstone, and combustible matter on earth be gathered together for the tormenting of one body, yet that cannot yield that torment which the sense of guilt and burning-hot application of the mighty indignation of God will do to the soul; yea, suppose the fire wherewith the body is tormented in hell should be seven times hotter than any of our fires; yea, suppose it again to be seven times hotter than that which is seven times hotter than ours; yet it must, suppose it be but created fire, be infinitely short (as to tormenting operation) of the unspeakable wrath of God, when in the heat thereof he applieth it, and doth punish the soul for sin therewith in hell.

So, then, whether the body be tormented with the same fire wherewith the soul is tormented, or whether the fire be of another kind, yet it is not possible that it should bear the same punishment as to degree, for the causes that I have showed. Nor indeed is it meet it should, because the body has not sinned so grievously as the soul has done; and God proportioneth the punishment suitably to the offence.

4. With the soul by itself are the most quick and suitable apprehensions of God and his wrath; wherefore that must needs be made partaker of the sorest punishment in hell. It is the soul that now is most subtle at discerning, and it is the soul that will be so. Then conscience, memory, understanding, and mind, these will be the seat of torment; since the understanding will let wrath immediately upon these, from what it apprehends of that wrath; conscience will let in the wrath of God immediately upon these, from what it fearfully feels of that wrath; the memory will then as a vessel receive and retain up to the brim of this wrath, even as it receiveth by the understanding and conscience, the cause of this wrath, and considers the durableness of it; so then the soul is the seat and receiver of wrath, even as it

was the receiver and seat of sin. Here then is sin and wrath upon the soul, the soul in the body, and so soul and body tormented in hell-fire.

5. The soul will be most tormented, because strongest; the biggest burden must lie upon the strongest part, especially since also it is made capable of it by its sin. The soul must bear its own punishment, and a great part of the body's too, forasmuch as so far as apprehension goes, the soul will be quicker at that work than the body. The body will have its punishment to lie mostly in feeling, but the soul in feeling and apprehending both. True, the body by the help of the soul will see too, but the soul will see yet abundantly further. And good reason that the soul should bear part of the punishment of the body, because it was through its allurements that the body yielded to help the soul to sin. The devil presented sin, the soul took it by the body, and now devil, and soul, and body, and all must be lost, cast away—that is, damned in hell for sin; but the soul must be the burden-bearer.

Object. But you may say, Doth not this give encouragement to sinners to give way to the body, to be in all its members loose, and vain, and wicked, as instruments to sin?

Ans. No; forasmuch as the body shall also have its share in punishment. For though I have said the soul shall have more punishment than the body, yet I have not said that the body shall at all be eased by that; no, the body will have its due. And for the better making out of my answer further, consider these following particulars.

1. The body will be the vessel to hold a tormented soul in; this will be something; therefore man, man damned, is called a vessel of wrath (Rom. ix. 22), a vessel, and that in both body and soul. The soul receiveth wrath into itself, and the body holdeth that soul that has thus received, and is tormented with, this wrath of God. Now the body being a vessel to hold this soul, that is thus possessed with

the wrath of God, must needs itself be afflicted and tormented with that torment, because of its union with the body; therefore the Holy Ghost saith, "His flesh upon him shall have pain, and his soul within him shall mourn. Job xiv. 22. Both shall have their torment and misery, for that both joined hand and hand in sin; the soul to bring it to the birth, and the body to midwife it into the world; therefore it saith again, with reference to the body, "Let the curse come into his bowels like water, and like oil into his bones. Let it be to him as the garment which covereth him, and for a girdle," &c. Psalm cix. 17-19. The body, then, will be tormented as well as the soul, by being a vessel to hold that soul in, that is now possessed and distressed with the unspeakable wrath and indignation of the Almighty God. And this will be a great deal, if you consider,

2. That the body as a body will by reason of its union with the soul be as sensible, and so as capable in its kind, to receive correction and torment as ever, nay, I think more; for if the quickness of the soul giveth quickness of sense to the body, as in some cases, at least, I am apt to think it doth, then forasmuch as the soul will now be most quick, most sharp in apprehension, so the body by reason of union and sympathy with the soul will be most quick and most sharp as to sense. Indeed, if the body should not receive and retain sense, yea, all its senses, by reason of its being a vessel to hold the soul, the torment of the soul could not, as torment, be ministered to the body, any more than the fire tormented the king of Babylon's furnace (Dan. iii. 19), or than the king of Moab's limekiln was afflicted because the king of Edom's bones were burnt to lime therein. Amos ii. 1. But now the body has received again its senses, now therefore it must, yea, it cannot choose but must feel that wrath of God, that is let out, yea, poured out like floods of water, into the soul.

Remember also, that besides what the body receiveth

from the soul by reason of its union and sympathy therewith, there is a punishment, though I will not pretend to tell you exactly what it is, prepared for the body, for its joining with the soul in sin, and instruments of punishment therewith to punish; a punishment, I say, that shall fall immediately upon the body, and that such an one as will most fitly suit the nature of the body, as wrath and guilt do most fitly suit the nature of the soul.

3. Add to these, the durable condition that the body (in this state) is now in with the soul. Time was when the body died, and the soul lived, and that the soul was tormented while the body slept and rested in the dust; but now these things are past; for at the day of judgment, as I said, these two shall be re-united, and that which once did separate them be destroyed; then of necessity they must abide together, and as together abide the punishment prepared for them; and this will greatnessen the torment of the body.

Death was the wages of sin, and once a grievous curse; but might the damned meet with it in hell, they would count it a mercy, because it would separate soul and body, and not only so, but take away all sense from the body, and make it incapable of suffering torment; yea, I will add, and by that means give the soul some ease; for without doubt, as the torments of the soul extend themselves to the body, so the torments of the body extend themselves to the soul; nor can it be otherwise, because of union and sympathy. But death—natural death—shall be destroyed, and there shall be no more natural death, no, not in hell. 1 Cor. xv. 26. And now it shall happen to men, as it hath done in less and inferior judgments. "They shall seek death, and desire to die, and death shall not be found by them." Jer ix. 21. Thus therefore they must abide together. Death that used to separate them asunder is now slain—1. Because it was an enemy in keeping Christ's body

in the grave; and 2, because a friend to carnal men; in that, though it was a punishment in itself, yet while it lasted and had dominion over the body of the wicked, it hindered them of that great and just judgment which for sin was due unto them; and this is the third discovery of the manner and way of punishing of the body. But,

4. There will then be such things to be seen and heard, which the eye and the ear (to say no more than has been said of the sense of feeling) will see and hear, as will greatly aggravate the punishment of the body in hell. For though the eye is the window, and the ear a door for the soul to look out at, and also to receive in by, yet whatever goeth in at the ear or the eye leaves influence upon the body, whether it be that which the soul delighteth in, or that which the soul abhorreth. For as the eye affecteth the heart, or soul (Lam. iii. 51), so the eye and ear, by hearing and beholding, both oftentimes afflict the body. "When I heard, my belly trembled, rottenness entered into my bones." Hab. iii. 16.

Now, I say, as the body after its resurrection to damnation, to everlasting shame and contempt (Dan. xii. 2; John v. 29), will receive all its senses again, so it will have matter to exercise them upon; not only letting into the soul those aggravations which they by hearing, feeling, and seeing, are capable of letting in thither, but, I say, they will have matter and things to exercise themselves upon for helping forward the torment of the body. Under temporal judgments of old, the body as well as the soul had no ease, day nor night, and that not only by reason of what was felt, but by reason of what was heard and seen. "In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" 1. "For the fear of thine heart, wherewith thou shalt fear;" 2, "and for the sight of thine eyes, which thou shalt see." Deut. xxviii. 67. Nay, he tells them a little before that "they

should be mad for the sight of their eyes which they should see." Deut. xxviii. 34.

See! why, what shall they see? Why, themselves in hell, with others like them; and this will be a torment to their body. There is bodily torment, as I said, ministered to the body by the senses of the body. What think you? If a man saw himself in prison, in irons, upon the ladder, with the rope about his neck, would not this be distress to the body as well as to the mind? To the body, doubtless. Witness the heavy looks, the shaking legs, trembling knees, pale face, and beating and aching heart; how much more, then, when men shall see themselves in the most dreadful place (Luke xvi. 28); it is a fearful place, doubtless, to all that shall come thither, to behold themselves in.

Again; they shall see others there, and shall by them see themselves. There is an art by which a man may make his neighbor look so ghastly, that he shall fright himself by looking on him, especially when he thinks of himself, that he is of the same show also. It is said concerning men at the downfall of Babylon, that they shall be amazed one at another, "for their faces shall be as flames." Isa. xiii. 8. And what if one should say, that even as it is with a house set on fire within, where the flame ascends out at the chimneys, out at the windows, and the smoke out at every chink and crevice that it can find, so it will be with the damned in hell. That soul will breathe hell-fire and smoke, and coals will seem to hang upon its burning lips; yea, the face, eyes, and ears will seem all to be chimneys and vents for the flame and smoke of the burning which God by his breath hath kindled therein and upon them, which will be beheld one in another, to the great torment and distress of each other.

Whall shall I say? Here will be seen devils, and here will be heard howlings and mournings; here will the soul see itself at an infinite distance from God; yea, the body

will see it too. In a word, who knows the power of God's wrath, the weight of sin, the torments of hell, and the length of eternity? If none, then none can tell, when they have said what they can, the intolerableness of the torments that will swallow up the soul, the lost soul, when it is cast away by God, and from him, into outer darkness, for sin. But thus much for the Cause of the loss of the Soul.

CHAPTER VI.

MEN WILLING TO BE SAVED WHEN TOO LATE.

I NOW come to the second doctrine that I gathered from the text—namely, THAT HOWEVER UNCONCERNED AND CARELESS SOME NOW BE ABOUT THE LOSS OR SALVATION OF THEIR SOULS, THE DAY IS COMING (BUT IT WILL THEN BE TOO LATE) WHEN MEN WILL BE WILLING, HAD THEY NEVER SO MUCH, TO GIVE IT ALL IN EXCHANGE FOR THEIR SOULS.

There are four things in the words of the text that do prove this doctrine.

1. There is an intimation of life and sense in the man that has lost, and that after he has lost, his soul in hell—"Or what shall a man give in exchange for his soul?" These words are by no means applicable to the man that has no life or sense; for he that is dead according to our common acceptance of death, that is deprived of life and sense, would not give twopence to change his state; therefore the words do intimate that the man is yet alive and sensible. Now were a man alive and sensible, though he was in none other place than the grave, there to be confined, while others are at liberty, what would he give in exchange for his place, and to be rid of that for a better! but how much more to be delivered from hell, the present place and state of his soul!

2. There is in the text an intimation of a sense of torment—"Or what shall a man give in exchange for his soul?"—"I am tormented in this flame." Torment, then, the soul is sensible of, and that there is a place of ease and peace. And from the sense and feeling of torment, he

would give, yea, what would he not give, in exchange for his soul?

3. There is in the text an intimation of the intolerableness of the torment; because that it supposeth that the man whose soul is swallowed up therewith would give all, were his all never so great, in exchange for his soul.

4. There is yet in the text an intimation that the soul is sensible of the lastingness of the punishment; or else the question rather argues a man unwary than considerate, in his offering, as is supposed by Christ, so largely his all in exchange for his soul.

But we will in this manner proceed no further, but take it for granted that the doctrine is good; wherefore I shall next inquire after what is contained in this truth. And, first, *that God has undertaken, and will accomplish, the breaking of the spirits of all the world; either by his grace and mercy to salvation, or by his justice and severity to damnation.*

The damned soul under consideration is certainly supposed, as by the doctrine, so by the text, to be utterly careless, and without regard of salvation, so long as the acceptable time did last, and as the white flag that signifies terms of peace did hang out; and therefore it is said to be lost; but, behold, now it is careful, but now it is solicitous, but now, "what shall a man give in exchange for his soul?" He of whom you read in the gospel, that could mind to do nothing in the days of the gospel but to find out how to be clothed in purple and fine linen, and to fare sumptuously every day, was by God so brought down, and laid so low at last, that he could crouch, and cringe, and beg for one small drop of water to cool his tongue (Luke xvi. 19, 24); a thing that but a little before he would have thought scorn to have done, when he also thought scorn to stoop to the grace and mercy of the gospel. But God was resolved to break his spirit, and the pride of his heart, and to humble his lofty

looks, if not by his mercy, yet by his justice; if not by his grace, yet by hell-fire.

This he also threatens to bring upon the fools, in the Proverbs—"They shall call, they shall seek, they shall cry." Prov. i. 22-32; Zech. vii. 11-13. Who shall do so? The answer is, They that sometime scorned either to seek, or call, or cry; they that stopped their ears, that pulled away their shoulders, and that refused to seek, or call, or cry to God for mercy.

Sinner, careless sinner, didst thou take notice of this first inference that I have drawn from my second doctrine? If thou didst, yet read it again; it is this, "God has undertaken, and will accomplish, the breaking of the spirits of all the world; either by his grace and mercy unto salvation, or by his justice and severity to damnation."

The reason for this is this: God is resolved to have the mastery, he is resolved to have the victory. "Who will set the briers and thorns against me in battle, I will go through them and burn them together." Isa. xxvii. 4. God will march against them. He is merciful, and is come forth into the world by his Son, tendering grace to sinners by the gospel, and would willingly make a conquest over them for their good by his mercy. Now he being come out, sinners like briers and thorns do set themselves against him, and will have none of his mercy. Well, but what says God? He saith, "Then I will march on. I will go through them, and burn them together." I am resolved to have the mastery one way or another; if they will not bend to me, and accept of my mercy in the gospel, I will bend them, and break them by my justice in hell-fire. They say they will not bend; I say they shall; now they shall know "whose word shall stand, mine or theirs." Jer. xlv. 25-28. Wherefore the apostle, when he saw that some of the Corinthians began to be unruly, and to do those things that did begin to hazard them, saith, "Do ye provoke the Lord to jealousy?"

are ye stronger than he?" 1 Cor. x. 20-22. As if he should say, My brethren, are you aware what you do? do you not understand that God is resolved to have the mastery one way or another? and are you stronger than he? If not, tremble before him, or he will certainly have you under his feet. "I will tread them in mine anger, and trample them in my fury." Isa. lxiii. 3. Thus he speaks of them that set themselves against him; therefore beware.—Now the reason of this resolution of God is this: it flows from a determination in him to make all his sayings good, and to verify them on the consciences of sinners. And since the incredulous world will not believe now, and fly from wrath, they shall shortly believe and cry under it; since they will not now credit the word before they see, unto salvation, they shall be made to credit it by sense and feeling, unto damnation.

The second inference that I draw from my second doctrine is this: "*That it is, and will be the lot of some to bow and break before God too late, or when it is too late.*"

God is resolved, as I said, to have the mastery, and that not only in a way of dominion and lordship in general (for that he has now), but he is resolved to master—that is, to break the spirit of the world, to make all men cringe and crouch unto him, even those who now say "There is no God;" or, if there be, yet "What is the Almighty, that we should serve him?" Ps. xiv. 1; Job xxi. 15; Mal. iii. 14.

This is little thought of by those that now harden their hearts in wickedness, and that turn their spirit against God; but this they shall think of, this they must think of, this God will make them think of, in that day (2 Pet. iii. 1-4); at which day they also now do mock and deride, that the scripture might be fulfilled upon them. And, I say, they shall think then of these things, and break at heart, and melt under the hand, and power, and majesty of the Almighty; for "As I live," saith God, "every knee shall bow to me; every tongue shall confess to God." Isa. xlv. 23;

Rom. xiv. 10-12. And again, "The nations shall see, and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf; they shall lick the dust like a serpent, they shall move out of their holes like worms, or creeping things of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." Micah vii. 16, 17.

For then they, will they, nill they, shall have to do with God, though not with him as merciful, or as one that may be entreated; yet with him as just, and as devouring fire. Heb. xii. last verse. Yea, they shall see that face, and hear that voice, from which the heavens and the earth shall flee away, and find no place. Rev. xx. 11. And by this appearance, and by such words of his mouth as he then will speak to them, they shall begin to tremble, and call for the rocks to fall upon them and cover them. Rev. vi. 16. For if these things will happen at the execution of inferior judgments, what will be done, what effects will the last, most dreadful, and eternal judgment have upon men's souls?

Hence you find that at the very appearance of Jesus Christ, the whole world begins to mourn and lament—"Every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him." Rev. i. 7. And therefore you also find them to stand at the door, and knock, saying, "Lord, Lord, open unto us." Luke xiii. 25, 26; Matt. xxv. Moreover, you find them also desiring, yea, also so humble in their desires as to be content with the least degree of mercy—one drop, one drop upon the tip of one's finger. Luke xvi. 24. What stooping, what condescension, what humility is here! All and every one of these passages declare that the hand of God is upon them, and that the Almighty has got the mastery of them, has conquered them, broken the pride of their power, and laid them low, and made them cringe and crouch unto him, bending the knee, and craving kindness.

Thus, then, will God bow, and bend, and break them; yea, make them bow, and bend, and break before him. And hence also it is that they will weep, and mourn, and gnash their teeth, and cry, and repent that ever they have been so foolish so wicked, so traitorous to their souls, and such enemies of their own eternal happiness, as to stand out in the day of their visitation in a way of rebellion against the Lord.

But here is their hard hap, their dismal lot and portion, that all these things must be when it is too late. It is, and will be, the lot and hap of these to bow, bend, and break too late.

You read, they come weeping and mourning, and with tears; they knock and cry for mercy. But what did tears avail? Why nothing; for the door was shut. He answered and said, "I know you not whence you are." Luke xiii. 26-28. But they repeat and renew their suit, saying, "We have eat and drunk in thy presence, and thou hast taught in our streets." What now? Why, he returns upon them his first answer the second time, saying, "I tell you, I know you not whence you are; depart from me, all ye workers of iniquity;" then he concludes, "There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out." They come weeping, and go weeping away. They came to him weeping, for they saw that he had conquered them; but they departed weeping, for they saw that he would damn them; yet, as we read in Matt. xxv. 44, they were very loath to go from him, by their reasoning and expostulating with him—"Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But all would not do; here is no place for change of mind,—“These shall go away into everlasting punishment; but the righteous into life eternal.” And now what would a man give in exchange

for his soul? So, that, as I said before, all is too late! they mourn too late, they repent too late, they pray too late, and seek to make an exchange for their soul too late!

“What shall a man give in exchange for his soul?” Two or three things there may yet be gathered from these words; I mean, as to the desires of them that have lost their souls, to make for them an exchange: “What shall a man give in exchange?”—what shall, what would, yea, what would not a man, if he had it, give in exchange for his soul?

1. What would not a man—I mean, a man in the condition that is by the text supposed some men are and will be in—give in exchange *to have another man's virtues instead of his own vices?* “Let me die the death of the righteous;” let my soul be in the state of the soul of the righteous—that is, with reference to his virtues, when I die, “and let my last end be like his.” Num. xxiii. 10. It is a sport now to some, to taunt, and squib, and deride other men's virtues; but the day is coming when their minds will be changed, and when they shall be made to count those that have done those righteous actions and duties which they have scoffed at, the only blessed men; yea, they shall wish their soul in the blessed possession of those graces and virtues which those whom they hated were accompanied with, and would, if they had it, give a whole world for this change; but it will not now do, it is now too late. What then shall a man give in exchange for his soul? And this is more than intimated in that twenty-fifth of Matthew named before; for you find by that text how loath they were, or will be, to be counted for unrighteous people—“Lord,” say they, “when did we see thee an hungered, or athirst, naked, or sick, and did not minister unto thee?” Now they are not willing to be of the number of the wicked, though heretofore the ways of the righteous were an abomination to them. But, alas! they are before

a just God, a just Judge, a Judge that will give every one according to his ways; therefore, "Woe to the soul of the wicked now. It shall go ill with him, for the reward of his hands shall be given him." Isa. iii. 11. Thus, therefore, he is locked up as to this; he cannot now change his vices for virtues, nor put himself nor his soul in the stead of the soul of the saved; so that it still and will for ever abide a question unresolved, "What shall a man give in exchange for his soul?" I do not doubt but that a man's state may be such in this world, that if he had it he would give thousands of gold to be as innocent and guiltless in the judgment of the law of the land, as is the state of such or such; heartily wishing that himself was not what he is; how much more then will men wish thus when they stand ready to receive the last, their eternal judgment. "But what shall a man give in exchange for his soul?"

2. As they would for the salvation of their souls be glad to change away their vices for the virtues, their sins for the good deeds, of others, so what would they not give *to change places now*, or to remove from where now they are, into paradise, into Abraham's bosom?

But neither shall this be admitted; the righteous must have their inheritance to themselves. "Neither," said Abraham, "can they pass to us, that would come from thence" (Luke xvi. 26); neither can they dwell in heaven that would come from hell.

They then that have lost, or shall lose, their souls, are bound to their place, as well as to their sins. When Judas went to hell, he went to his home, to his own place (Acts i. 25); and when the righteous go hence, they also go home to their home, to their own place; for the kingdom of heaven is prepared for them. Matt. xxv. 34. Between heaven and hell, "there is a great gulf fixed." Luke xvi. 32. That is a strong passage;—there is a great gulf fixed.

What this gulf is, and how impassable, they that shall

lose their souls will know to their woe; because it is fixed there where it is on purpose to keep them in their tormenting place, so that they that would pass from hell to heaven cannot. But I say, "Would they not change places? would they not have a more comfortable house and home for their souls?" Yes, verily, the text supposes it, and the 16th of Luke affirms it; yea, and could they purchase for their soul a habitation among the righteous, would they not? Yes, they would give all the world for such a change. What shall, what shall not a man, if he had it, if it would answer his design, give in exchange for his soul?

3. As the damned would change their own vices for virtues, and the place where they are for that into which they shall not come, so what would they give *for a change of condition?* Yea, if an absolute change may not be obtained, yet what would they give for the least degree of mitigation of that torment which now they know will without any intermission be, and that for ever and ever? "Tribulation and anguish, indignation and wrath" (Rom. ii. 8, 9); the gnawing worm, and everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. i. 7-10), cannot be borne but with great horror and grief; no marvel then if these poor creatures would for ease for their souls be glad to change their conditions. Change!—with whom? with an angel, with a saint; ay, with a dog or a toad; for *they* mourn not, they weep not, nor do they bear indignation of wrath; they are as if they had not been; only the sinful soul abides in its sins, in the place designed for lost souls, and in the condition that wrath and indignation for sin and transgression, hath decreed them to abide for ever. And this brings me to the conclusion, which is, that seeing the ungodly do seek good things too late, therefore, notwithstanding their seeking, they must still abide in their place, their sins, and their torment. "For what can a man give in exchange for his soul?"

Therefore God saith, that the lost there must still abide and dwell; no exchange can be made. Isaiah l. 11; Ezek. xxxii. 25-27. "This shall they have of mine hand, they shall lie down in sorrow;" they shall lie down in it, they shall make their bed there, there they shall lie. And this is the bitter pill that they must swallow down at last; for after all their tears, their sorrows, their mournings, their repentings, their wishings and wouldings, and all their inventings and desires to change their state for a better, they must lie down in sorrow. The poor condemned man that is upon the ladder or scaffold has, if one knew them, many a long wish and long desire that he might come down again alive, or that his condition was as one of the spectators that are not condemned, and brought thither to be executed, as he. How carefully also doth he look with his failing eyes, to see if some one comes not from the king with a pardon for him, all the while endeavoring to fumble away as well as he can, and to prolong the minute of his execution. But at last, when he has looked, when he has wished, when he has desired, and done whatever he can, the blow with the axe, or turn with the ladder, is his lot; so he goes off the scaffold, so he goes from among men. And thus it will be with those that we have under consideration; when all comes to all, and they have said, and wished, and done what they can, the judgment must not be reversed—they must lie down in sorrow.

They must, or shall, "lie down." Of old, when a man was to be chastised for his fault, he was to lie down to receive his stripes; so here, saith the Lord, they shall lie down—"And it shall be, if the wicked man be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face." Deut. xxv. 2. And this lying down was to be his lot after he had pleaded for himself what he could—and the judge shall cause him to be beaten before his face, while he is present to behold the execution of judgment.

And thus it shall be at the end of the world; the wicked shall lie down, and shall be beaten with many stripes, in the presence of Christ, and in the presence of the holy angels. 2 Thess. i.; Rev. xiv. 10. For there will be his presence, not only at the trial as judge, but to see execution done, nay, to do it himself by pouring out his wrath, like a river of burning brimstone, upon the soul of the lost and cast-away sinner.

They shall "lie down." These words imply that at last the damned soul shall submit; for to lie down is an act that signifies submission, especially to lie down to be beaten. "The wicked shall be silent in darkness." When the malefactor has said and wished all that he can, yet at last he submits, is silent, and, as it were, helps to put his head into the halter, or doth lay down his neck upon the block. 1 Sam. ii. 9. So here it is said of the damned—"they shall lie down in sorrow." There is also a place that saith, "These shall go away into everlasting punishment." Matt. xxv. 46. To go—to go to punishment, is also an act of submission. Now submission to punishment doth, or should, flow from full conviction of the merit of punishment; and I think it is so to be understood here. "For every mouth shall be stopped, and all the world (of soul-losers) become guilty before God." Rom. iii. 4, 19. Every mouth shall be stopped, not at the beginning of the judgment, for then they plead, and pray, and also object against the judge; but at the end, after by a judicial proceeding he shall have justified against them his sayings, and have overcome these his judges, then they shall submit, and also lie down in sorrow; yea, they shall go away to their punishment as those who know they deserve it; yea, they shall go away with silence. Luke xiii. 25-28; Matt. xxv. 44. Now,

How they shall behave themselves in hell, I will not here dispute; whether in a way of rage and blasphemy, and in rending and tearing the name and just actions of God

towards them, or whether by way of submission there; I say, though this is none of the task I have taken in hand, yet a word or two, if you please.

Doubtless they will not be mute there; they will cry, and wail, and gnash their teeth, and perhaps too sometimes at God; but I do think that the justice they have deserved, and the equal administration of it upon them, will for the most part prevail with them to rend and tear themselves, to acquit and justify God, and to add fuel to their fire by concluding themselves in all the fault, and that they have sufficiently merited this just damnation. For it would seem strange to me that just judgment among men shall terminate in this issue, if God should not justify himself in the conscience of all the damned. But as here on earth, so he will let them that go to hell know, that he hath not done without a cause, a sufficient cause, all that he hath done in damning them. Ezek. xiv. 23.

CHAPTER VII.

APPLICATION OF THE SUBJECT.

I COME now to make some use and application of the whole. And,

1. If the Soul be so excellent a thing as we have made it appear to be, and if the loss thereof be so great a loss, then *here you may see who are the extravagant ones*; I mean, those that are such in the highest degree. Solomon tells us of a great waster, and saith also, that "He that is slothful in his business, is brother to such an one." Prov. xviii. 9. Who Solomon had his eye upon, or who it was that he counted so great a waster, I cannot tell; but I will challenge all the world to show me one, who for wasting and destroying may be compared to him, that for the lusts and pleasures of this life will hazard the loss of his Soul. Many men will be so profuse, and will spend at that prodigal rate, that they will bring a thousand pounds a year to five hundred, and five hundred to fifty, and some also will bring that fifty to less than ninepence; but what is this to him that shall never leave losing until he has lost his soul? I have heard of some who would throw away a farm, a good estate, upon the trundling of one single bowl; but what is this to the casting away the Soul? I say, what is this to the loss of the Soul, and that for less than the trundling of a bowl? Nothing can for badness be compared to sin; it is the vilest thing; it cannot have a worse name than its own; it is worse than the vilest man, than the vilest of beasts; yea, sin is worse than the devil himself, for it is sin, and sin only, that hath made the devils devils; and yet for this, for this vile, this abominable thing, some men, yea, most men,

will venture the loss of their soul; yea, they will mortgage, pawn, and set their souls to sale for it. Jer. xlv. 4. Is not this a great waster? Doth not this man deserve to be ranked among the extravagant ones? What think you of him who when he tempted the wench to uncleanness said to her, "If thou wilt venture thy body, I will venture my soul?" Was not here likely to be a fine bargain, think you? or was not this man likely to be a gainer by so doing? This is he that prizes sin at a higher rate than he doth his immortal soul; yea, this is he that esteems a quarter of an hour's pleasure more than he fears everlasting damnation. What shall I say? This man is minded to give more to be damned, than God requires he should give to be saved; is not this an extravagant one? "Be astonished, O ye heavens! at this, and be ye horribly afraid?" Jer. ii. 9-12. Yea, let all the angels stand amazed at the unaccountable prodigality of such an one.

Object. 1. But some may say, I cannot believe that God will be so severe as to cast away into hell-fire an immortal soul for a little sin.

Ans.—I know thou canst not believe it, for if thou couldst, thou wouldst sooner eat fire than run this hazard; and hence all they that go down to the lake of fire are called the unbelievers; and the Lord shall cut thee (that makest this objection) asunder, and shall appoint thee thy portion with such, except thou believe the gospel, and repent. Luke xii. 46.

Object. 2. But surely, though God should be so angry at the beginning, it cannot in time but grieve him to see and hear souls roaring in hell, and that for a little sin.

Ans. Whatsoever God doeth, it abideth for ever. Eccles. iii. 14. He doeth nothing in a passion, or in an angry fit; he proceedeth with sinners by the most perfect rules of justice; wherefore it would be injustice to deliver them whom the law condemneth, yea, he would falsify his word, if after

a time he should deliver them from hell, concerning whom he hath solemnly testified that they shall be there for ever.

Object. 3. Oh, but, as he is just, so he is merciful; and mercy is pitiful, and very compassionate to the afflicted.

Answ. Oh, but mercy abused becomes most fearful in tormenting. Did you never read that the Lamb turned lion, and that the world will tremble at the wrath of the Lamb, and be afflicted more at the thoughts of that, than at the thoughts of any thing that shall happen to them, in the day when God shall call them to an account for their sins? Rev. vi. 16, 17.

The time of mercy will be then past; for now is that acceptable time, behold now is the day of salvation; the gate of mercy will then be shut, and must not be opened again; for now is that gate open, now it is open for a door of hope. 2 Cor. vi. 2; Matt. xxv. 10; Luke xiii. 25.

The time of showing pity and compassion will then be at an end; for that, as to acting towards sinners, will last but till the glass of the world is run; and when that day is past, mark what God saith shall follow, "I will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh like a whirlwind; when distress and anguish cometh upon you." Prov. i. 26, 27.

Mark you, with how many pinching expressions the Lord Jesus Christ doth threaten the refusing sinner, who refuseth him now—I will laugh at him, I will mock at him. But when, Lord, wilt thou laugh at, and mock at, the impenitent? The answer is, "I will laugh at their calamities, and mock when their fear cometh; when their fear cometh as desolation, and their destruction like a whirlwind; when distress and anguish cometh upon them."

Object. 4. But if God Almighty be at this point, and there be no moving of him to mercy at that day, yet we

can but lie in hell till we are burnt out, as the log doth at the back of the fire.

Poor besotted sinner! is this thy last shift? Wilt thou comfort thyself with this? Are thy sins so dear, so sweet, so desirable, so profitable to thee, that thou wilt venture a burning in hell-fire for them till thou art burnt out? Is there nothing else to be done but to make a covenant with death, and to maintain thy agreement with hell? Isa. xxviii. 15. Is it not better to say now unto God, Do not condemn me? and to say now, Lord, be merciful to me, a sinner? Would not tears, and prayers, and cries, to God for mercy in this acceptable time, yield thee more benefit in the next world, than to lie and burn out in hell will do?

But to come more close to thee. Have not I told thee already that there is no such thing as a ceasing to be? that the damned shall never be burned out in hell? There shall be no more such death, or cause of dissolution, for ever. This one thing, well considered, breaks not only the neck of that wild conceit on which thy foolish objection is built, but will break thy stubborn heart in pieces. For then it follows, that unless thou canst conquer God, or with ease endure to conflict with his sin-revenging wrath, thou wilt be made to mourn while under his everlasting wrath and indignation; and to know that there is not such a thing as a burning-out in hell-fire.

Object. 5. But if this must be my case, I shall have more fellows; I shall not go to hell, nor yet burn there, alone.

Ans.—What! again; is there no breaking of the league that is betwixt sin and thy soul? What! resolved to be a self-murderer, a soul-murderer? What! resolved to murder thine own soul? But is there any comfort in being hanged with company? in sinking into the bottom of the sea with company? or in going to hell, in burning in hell, and in enduring the everlasting pains of hell, with company? O,

besotted wretch ! But I tell thee, the more company, the more sorrow ; the more fuel, the more fire. Hence the damned man that we read of in Luke, desired that his brethren might be so warned and prevailed with as to be kept out of that place of torment. Luke xvi. 27, 28.

But to hasten ; I come now to the second use.

Use 2. Is it so ? Is the soul such an excellent thing, and the loss thereof so unspeakably great ? Then *here you may see who are the greatest fools in the world* — namely, those who to get the world and its preferments will neglect God till they lose their souls. The rich man in the gospel was one of these great fools ; for he was more concerned about what he should do with his goods than how his soul should be saved. Luke xii. 16–21. Some are for venturing their souls for pleasures, and some are for venturing their souls for profits ; they that venture their souls for pleasures have but little excuse for their doings ; but they that venture their souls for profit seem to have much. “ And they all with one consent began to make excuse.” Excuse, for what ? why, for the neglect of the salvation of their souls. But what was the cause of their making this excuse ? Why, their profits came tumbling in. “ I have bought a piece of ground ; I have bought five yoke of oxen ; and I have married a (rich) wife, and therefore I cannot come.”

Thus also it was with the fool first mentioned ; his ground did bring forth plentifully, wherefore he must of necessity forget his soul, and, as he thought, all the reason of the world he should. Wherefore he falls to crying out, What shall I do ? Now, had one said, Mind the good of thy soul, man ; the answer would have been ready, But where shall I bestow my goods ? If it had been replied, Stay till harvest ; he returns again, But I have no room where to bestow my goods. Now tell him of praying, and he answers, he must go to building. Tell him he should frequent sermons, and he replies, he must mind his work-

men. "He cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xliv. 20.

And see if in the end he did not become a fool; for though he accomplished the building of his barns, and put in there all his fruits and his goods, yet even till now his soul was empty, and void of all that was good. Nor did he, in singing that *rèquiem* which he sung to his soul at last, saying, "Soul, take thine ease, eat, drink, and be merry," show himself ever the wiser; for in all his labors he had rejected to get that food that indeed is meat and drink for the soul. Nay, in singing this song he did but provoke God to hasten to send and fetch his soul to hell; for so begins the conclusion of the parable—"Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" So that, I say, it is the greatest folly in the world for a man, upon any pretence whatever, to neglect to make good the salvation of his soul.

There are six signs of a fool, and they do all meet in that same man that concerns not himself, and that to good purpose, for the salvation of his soul.

1. "A fool has not an heart, when the price is in his hand, to get wisdom." Prov. xvii. 16.

2. "It is a sport to a fool to do mischief, and to set light by the commission of sin." Proverbs x. 23; xiv. 9.

3. "Fools despise wisdom; fools hate knowledge." Prov. i. 7-22.

4. "A fool after restraint returns to his folly." Prov. xxvi. 11.

5. "The way of a fool is right in his own eyes." Prov. xii. 15.

6. "The fool goes merrily to the correction of the stocks." Prov. vii. 22, 23.

I might add many more, but these six shall suffice at this time, by which it appears that the fool has no heart

for the heavenly prize, yet he has to sport himself in sin; and when he despises wisdom, the way is yet right before him; yea, if he be for some time restrained from vice, he greedily turneth again thereto; and will, when he has finished his course of folly and sin in this world, go as heedlessly, as carelessly, as unconcernedly, and quietly, down the steps to hell, as the ox goeth to the slaughter-house.

This is a soul-fool, a fool of the biggest size. And so is every one also that layeth up treasure for himself on earth, and is not rich towards God. Luke xii. 21.

Object. 1. But would you not have us mind our worldly concerns?

Ans.—Mind them, but mind them in their place; mind thy soul first and most; the soul is more than the body, and eternal life better than temporal; first seek the kingdom of God, and prosper in thy health and thy estate as thy soul prospers. Matt. vi. 33; 3 John 2. But as it is rare to see this command obeyed, for the kingdom of God shall be thought of last, so if John's wish was to light upon, or happen to some people, they would neither have health nor wealth in this world. To "prosper and be in health, as their soul prospers"—what! to thrive and mend in outwards no faster? Then we should have them have consumptive bodies and low estates; for are not the souls of most as unthrifty, for grace and spiritual health, as is the tree without fruit, that is pulled up by the roots?

Object. 2. But would you have us sit still and do nothing?

Ans.—And must you needs be upon the extremes; must you mind this world to the damnation of your souls; or will you not mind your callings at all? Is there not a middle way? may you not, must you not, get your bread in a way of honest industry, that is, caring most for the next world, and so using this as not abusing the same?

1 Cor. vii. 29–31. And then a man doth so, and never but then, when he sets this world and the next in their proper places, in his thoughts, in his esteem, and judgment, and dealeth with both accordingly. 2 Cor. iv. 18. And is there not all the reason in the world for this? Are not the things that are eternal best? Deut. viii. 3; Matt. iv. 4; Heb. x. 39. Will temporal things make thy soul to live? or art thou none of those that should look after the salvation of their soul?

Object. 3. But the most of men do that which you forbid, and why may not we?

Answ.—God says, “Thou shalt not follow a multitude to do evil.” Exod. xxiii. 2; Matt. vi. 33. It is not what men do, but what God commands; it is not what doth present itself unto us, but what is best, that we should choose. Luke x. 41, 42. Now, “he that refuseth instruction, despiseth his own soul; and he that keepeth the commandment, keepeth his own soul.” Prov. xv. 32; xix. 16. Make not therefore these foolish objections. But what saith the word? How readest thou? That tells thee, that the pleasures of sin are but for a season; that the things that are seen are but temporal; that he is a fool that is rich in this world, and is not so towards God; “and what shall it profit a man, if he shall gain the whole world, and lose his own soul?”

Object. 4. But may one not be equally engaged for both?

Answ.—A divided heart is a faulty one. Hos. x. 2. You cannot serve God and mammon. Matt. vi. 24; Luke xvi. 13. “If any man love the world, the love of the Father is not in him.” 1 John ii. 15. And yet this objection bespeaks that thy heart is divided, that thou art a mammonist, or that thou lovest the world. But will riches profit in the day of wrath? Prov. xi. 4; yea, are they not hurtful in the day of grace? Do they not tend to surfeit the heart, and to alienate a man and his mind from things that are better? Luke xxi. 34. Why then wilt thou set thy heart upon that

which is not? Yea, then what will become of them that are so far off from minding their souls, that they for whole days, whole weeks, whole months, and years together, scarce consider whether they have souls to save?

Use 3. But, thirdly, Is it so? Is the Soul such an excellent thing, and is the loss thereof so unspeakably great? Then *this should teach people to be very careful to whom they commit the teaching and guidance of their souls.*

This is a business of the greatest concern; men will be careful to whom they commit their children, who they make the executors of their will, in whose hand they trust the writing and evidences of their lands; but how much more careful should we be—and yet the most are the least of all careful—unto whom we commit the teaching and guidance of our souls.

There are several sorts of soul-shepherds in the world—

1. There are idol shepherds. Zech xi. 17.
2. There are foolish shepherds. Zech. xi. 15.
3. There are shepherds that feed themselves, and not their flock. Ezek. xxxiv. 2.
4. There are hard-hearted and pitiless shepherds. Zech. xi. 3.
5. There are shepherds that instead of healing, smite, push, and wound the diseased. Ezek. xxxiv. 4, 21.
6. There are shepherds that cause their flocks to go astray. Jer. l. 6; Isa. ix. 16.
7. And there are shepherds that feed their flocks. Jer. xxiii. 4. These last only are the shepherds to whom thou shouldst commit thy soul for teaching and for guidance.

Quest. You may ask, How should I know those shepherds?

Ans. First, surrender up thy soul unto God by Christ, and choose Christ to be the Chief Shepherd of thy soul, (1 Pet. ii. 25; iv. 19; John x. 4, 5; Cant. i. 7, 8,) and he will direct thee to his shepherds, and he will of his mercy set

such shepherds over thee "as shall feed thee with knowledge and understanding. Jer. iii. 15; xxiii. 4. Before thou hast surrendered up thy soul to Christ, that he may be thy Chief Shepherd, thou canst not find out, nor choose to put thy soul under the teaching and guidance of his under-shepherds, for thou canst not love them. Besides, they are so set forth by false shepherds, in so many ugly guises, and under so many false and scandalous dresses, that should I direct thee to them while thou art a stranger to Christ, thou wilt count them deceivers, devourers, and wolves in sheep's clothing, rather than the shepherds that belong to the great and Chief Shepherd, who is also the Bishop of the Soul.

Yet this I will say unto thee, take heed of that shepherd, that careth not for his own soul; that walketh in ways, and doeth such things, as have a direct tendency to damn his own soul. I say, take heed of such an one; come not near him; let him have nothing to do with thy soul; for if he be not faithful to that which is his own soul, be sure he will not be faithful to that which is another man's. He that feeds his own soul with ashes (Isa. xlv. 20) will scarce feed thine with the bread of life; wherefore, take heed of such an one; and many such there are in the world. "By their fruits you shall know them;" they are for flattering the worst, and frowning upon the best; they are for promising life to the profane, and for slaying the souls that God would have live; they are also men that hunt the souls who fear God, but sew pillows under those arm-holes which God would have to lean upon that which would afflict them. These be them that "with lies do make the heart of the righteous sad, whom I have not made sad, saith God; and that have strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. xiii. 18-23.

And as thou shouldst, for thy soul's sake, choose for thyself good soul-shepherds, so also, for the same reason, you

should choose for yourself a good wife, a good husband, a good master, a good servant; for in all these things the Soul is concerned. Abraham would not suffer Isaac to take a wife of the daughters of Canaan; nor would David suffer a wicked servant to come into his house, or to tarry in his sight. Gen. xxiv. 3; Psalm ci. 7. Bad company is also very destructive to the soul, and so is evil communication. Prov. xiii. 20; 1 Cor. xv. 33. Wherefore be diligent to shun all these things, that thou mayest persevere in that way, the end of which will be the saving of thy soul.

And since under this head I am fallen upon cautions, let me add these to those which I have presented to thee already—

1. Take heed, take heed of learning to do evil of any that are good. It is possible for a good man to do things that are bad; but let not his bad action embolden thee to run upon sin. Seest thou a good man that stumbleth at a stone, or that slippeth into the dirt, let that warn thee to take heed; let his stumble make thee wary, let his fall make thee look well to thy goings; “ever follow that which is good. 1 Thess. v. 15. Thy Soul is at stake.

2. Take heed of the good things of bad men; for in them there lies a snare also; their good words and fair speeches tend to deceive. Rom. xvi. 17, 18. Learn to be good by the word of God, and by the holy lives of them that be good; envy not the wicked, nor desire to be with him; choose none of his ways. Prov. iii. 31; xxiv. 1. Thy Soul lies at stake.

3. Take heed of playing the hypocrite in religion. What of God and his word thou knowest, profess it honestly, conform to it heartily, serve him faithfully. For what is the hypocrite bettered by all his profession “when God shall take away his Soul?” Job xxvii. 8.

4. Take heed of delays to turn to God, and choose his ways for the delight of thy heart. “For the Lord’s eye is

upon them that fear him, to deliver their souls." Psalm xxxiii. 18, 19.

5. Boast not thyself of thy flocks and thy herds, of thy gold and thy silver, of thy sons and of thy daughters. What is a house full of treasures and all the delights of this world, if thou be empty of grace, "if thy Soul be not filled with good?" Eccles. vi. 3.—But,

Use 4. Is it so? is the Soul such an excellent thing, and is the loss thereof so unspeakably great? Then I pray thee let me inquire a little of thee, *What provision hast thou made for thy soul?* There be many that through their eagerness after the things of this life, do "bereave their Soul of good, even of that good," the which if they had, it would be a good to them for ever. Eccles. iv. 8. But I ask not concerning this; it is not what provision thou hast made for this life, but what for the life and the world to come. "Lord, gather not my soul with sinners," said David, (Ps. xxvi. 9); "not with men of this world; Lord, not with them that have their portion in this life, whose belly thou fillest with thy hid treasures." Ps. xvii. 14. Thus you see how Solomon laments some, and how his father prays to be delivered from their lot who have their portion in this life, and that have not made provision for their soul. Well, then, let me inquire of thee about this matter. *What provision hast thou made for thy soul?* And,

1. What hast thou thought of thy soul? What ponderous thoughts hast thou had of the greatness and of the immortality of thy soul? This must be the first inquiry; for he that hath not had his thoughts truly exercised, ponderously exercised, about the greatness and the immortality of his soul, will not be careful after an effectual manner, to make provision for his soul for the life and world to come. The Soul is a man's all, whether he knows it or no, as I have already showed you. Now a man will be concerned about what he thinks is his all. We read of the poor servant that

“sets his heart upon his wages” (Deut. xxiv. 14, 15); but it is because it is his all, his treasure, and that wherein his worldly worth lieth. Why, thy Soul is thy all; it is strange if thou dost not think so; and more strange if thou dost think so, and yet hast light, seldom, and trivial thoughts about it. These two seem to be inconsistent. Therefore let thy conscience speak; either thou hast very great and weighty thoughts about the excellent greatness of thy soul, or else thou dost not count that thy soul is so great a thing as it is, else thou dost not count it thy all.

2. What judgment hast thou made of the present state of thy soul? I speak now to the unconverted. Thy soul is under sin, under the curse, and an object of wrath. This is that sentence that by the word is passed upon it—“Woe to their souls, saith God; for they have rewarded evil to themselves.” Isa. iii. 9. This is the sentence of God. Well, but what judgment hast thou passed upon it while thou livest in thy debaucheries? Is it not that which thy fellows have passed on theirs before thee, saying, “I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst.” Deut. xxix. 19–21. If so, know thy judgment is gross, thy soul is miserable; and turn, or in little time thine eyes will behold all this.

3. What care hast thou had of securing thy soul, and that it might be delivered from the danger that by sin it is brought into? If a man have a horse, a cow, or a swine that is sick, or in danger by reason of this or that casualty, he will take care for his beast, that it may not perish; he will pull it out of the ditch on the Sabbath day. But, oh! that is the day on which many men do put their Soul into the ditch of sin; that is the day that they set apart to pursue wickedness in. But I say, what care hast thou taken to get thy soul out of this ditch?—a ditch out of which thou canst never get it without the aid of an omnipotent arm. In things pertaining to this life, when a man feels his own

strength fail, he will implore the help and aid of another; and no man can by any means deliver by his own arm his soul from the power of hell (which thou also wilt confess, if thou art not a very brute); but what hast thou done with God for help? Hast thou cried? hast thou cried out? yea, dost thou still cry out, and that day and night before him — “Deliver my soul, save my soul, preserve my soul, heal my soul; for I pour out my soul unto thee?” Ps. xvii. 13; xxv. 20; xli. 4. Yea, canst thou say, My soul, my soul waiteth upon God, my soul thirsteth for him, my soul followeth hard after him? Ps. lxii. 5; lxiii. 1-8. I say, dost thou this? Or dost thou hunt thine own soul to destroy it? The Soul with some is the game, their lusts are the dogs, and they themselves are the huntsmen, and never do they more halloo, and lure, and laugh, and sing, than when they have delivered up their soul, their darling, to these dogs; a thing that David trembled to think of, when he cried, “Dogs have compassed me about; save my darling, my soul, from the power of the dog.” Ps. xxii. 16, 20. Thus, I say, he cried, and yet these dogs were but wicked men. But, oh! how much is a sin, a lust, worse than a man to do us hurt; yea, worse than is a dog, or a lion, to hurt a lamb!

4. What are the signs and tokens that thou bearest about thee concerning how it will go with thy soul at last? There are signs and tokens of a good end, and signs and tokens of a bad end, that the souls of sinners will have. Phil. i. 27, 28; Heb. vi. 9; Job xxi. 29, 30; Isa. iii. 9. There are signs of the salvation of the soul, evident tokens of salvation; and there are signs of the damnation of the soul, evident signs of damnation. Now which of these has thou? I cannot stand here to show thee which are which; but thy soul and its salvation lieth before thee, and thou hast the book of signs about these matters by thee; thou hast also men of God to go to, and their assemblies to frequent. Look to thyself; heaven and hell are hard by, and one of

them will swallow thee up; heaven, into unspeakable and endless glory; or hell, into unspeakable and endless torment. Yet,

5. What are the pleasures and delights of thy soul now? Are they things divine, or things natural? Are they things heavenly, or things earthly? Are they things holy, or things unholy? For look, what things thou delightest in now, to those things the great God doth count thee a servant, and for and of those thou shalt receive thy wages at the day of judgment—"His servants you are whom you obey, whether of sin unto death, or of obedience unto righteousness." Rom. vi. 16.

Wicked men talk of heaven, and say they hope and desire to go to heaven, even while they continue wicked men; but I say, what would they do there? If all that desire to go to heaven should come thither, verily they would make a hell of heaven. For I say, what would they do there? why, just as they do here; scatter their filthiness quite over the face of heaven, and make it as vile as the pit that the devils dwell in. Take holiness away out of heaven, and what is heaven? I had rather be in hell were there none but holy ones there, than be in heaven itself with the children of iniquity. If heaven should be filled with wicked men, God would quickly drive them out, or forsake the place for their sakes.—It is true, *they* have been sinners, and none but sinners, that go to heaven; but they are washed,—“Such were some of you, but ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God.” 1 Cor. ix. 10, 11. When the maidens were gathered together for the great king Ahasuerus, before they were brought to him into his royal presence, they were to be had to the house of the women, there to be purified with things for purification, and that for twelve months together—namely, six months with oil of myrrh, and six months with sweet odors, and

other things (Esther ii. 3, 9, 12, 13); and so came every maiden to the king. God also hath appointed that those that come into his royal presence should first go to the house of the women, the church, and there receive of the eunuchs things for purification, things to "make us meet to be partakers of the inheritance of the saints in light." Col. i. 12. None can go from a state of nature to glory but by a state of grace; the Lord gives grace and glory; hence he that goeth to heaven is said to be wrought for it, fitted, prepared for it. 1 Cor. v. 5; Rom. ix. 23.

Use 5. Again, fifthly, Is it so? is the Soul such an excellent thing, and is the loss thereof so unspeakably great? Then *this doctrine commends those for the wise ones, that above all business concern themselves with the salvation of their souls*; those that make all other matters but things by the bye, and the salvation of their souls the one thing needful. Yet but few comparatively will be concerned with this use; for where is he that doeth this? Solomon speaks of one man of a thousand. Eccles. vii. 28. However, some there be, and blessed be God for some; but they are they that are wise, yea, wise in the wisdom of God.

1. Because they reject what God hath rejected, and that is sin.

2. Because they esteem but little, that which by the word is counted but of little esteem, and that is the world.

3. Because they choose for a portion that which God commendeth unto us for that which is the most excellent thing — viz. himself, his Christ, his heaven, his word, his grace, and holiness. These are the great and most excellent things, and the things that they have chosen that are truly wise for their soul (and all other wise men are fools in God's account, and in the judgment of his word); and if it be so, glory and bliss must needs be their portion, though others shall miss thereof. "The wise shall inherit glory, but shame shall be the promotion of fools." Prov. iii. 35.

Let me then encourage those that are of this mind to be strong, and hold on their way. Soul, thou hast pitched right. I will say of thy choice, as David said of Goliath's sword, "There is none like that; give it me." "Hold fast that thou hast, that no man take thy crown." Rev. iii. 11. Oh! I admire this wisdom; this is by the direction of the Lawgiver; this is by the teaching of the blessed Spirit of God; not the wisdom which this world teacheth, nor the wisdom which the world doth choose, which comes to nought. 1 Cor. ii. 6. Surely thou hast seen something of the world to come, and the glory of it, through faith; surely God has made thee see emptiness in that wherein others find a fulness, and vanity in that which by others is counted for a darling. Blessed are thine eyes, for they see, and thine ears, for they hear.

But who told thee that thy soul was such an excellent thing, as by thy practice thou declarest thou believest it to be? What! set more by thy soul than by all the world? What! cast a world behind thy back for the welfare of a soul? Is not this to play the fool in the account of sinners, while angels wonder at and rejoice for thy wisdom?

What a thing is this, that thy soul and its welfare should be more in thy esteem than all those glories wherewith the eyes of the world are dazzled! Surely thou hast looked upon the sun, and that makes gold look like a clod of clay in thine eye-sight.

But who put the thoughts of the excellences of the things that are eternal—I say, who put the thoughts of the excellency of those things into thy mind in this wanton age? in an age wherein the thoughts of eternal life and the salvation of the soul, are with many like the Morocco ambassador and his men, of strange faces, in strange habits, with strange gestures and behaviors, monsters to behold.

But where hadst thou that heart that gives entertainment to these thoughts, these heavenly thoughts? These thoughts

are like the French protestants, banished thence where they willingly would have harbor. How came they to thy house, to thy heart, and to find entertainment in thy soul? The Lord keep them in every imagination of the thoughts of thy heart for ever, and incline thine heart to seek him more and more.

And since the whole world have slighted and despised, and counted foolish the thoughts and cogitations wherewith thy soul is exercised, what strong and mighty support is it upon which thou bearest up thy spirit, and takest encouragement in this thy forlorn, unoccupied, and singular way? for so I dare say it is with the most. Certainly it is something above thyself, and that is more mighty to uphold thee than are the power, rage, and malice of all the world to cast thee down, or else thou couldst not bear up, now the stream and the force thereof are against thee.

Object. 1. I know my soul is an excellent thing, and that the world to come and its glories, even in the smallest glimpse thereof, do swallow up all the world that is here; my heart also doth greatly desire to be exercised about the thoughts of eternity, and I count myself never better than when my poor heart is filled with them; as for the rage and fury of this world, it swayeth very little with me, for my heart is come to a point; but yet, for all that, I meet with many discouragements, and such things that indeed do weaken my strength in the way.

But, brave soul, pray tell me what the things are that discourage thee, and that weaken thy strength in the way?

Why, the amazing greatness of this my enterprise, that is one thing. I am now pursuing things of the highest, the greatest, the most enriching nature, even eternal things; and the thoughts of the greatness of them drown me. For when the heat of my spirit in the pursuit after them is a little abated, methinks I hear myself talking thus to myself: Fond fool! canst thou imagine that such a gnat, a flea, a

pismire as thou art, can take and possess the heavens, and mantle thyself up in the eternal glories? If thou makest first a trial of the successfulness of thy endeavors upon things far lower, more base, but much more easy to obtain, as crowns, kingdoms, earldoms, dukedoms, gold, silver, or the like, how vain are these attempts of thine; and yet thou thinkest to possess thy soul of heaven! Away, away! by the height thereof thou mayest well conclude it is far above out of thy reach; and by the breadth thereof it is too large for thee to grasp; and by the nature of the excellent glory thereof, too good for thee to possess. These are the thoughts that sometimes discourage me, and that weaken my strength in the way.

Ans.—The greatness of thy undertakings does but show the nobleness of thy soul, in that it cannot, will not, be content with such low things as the baseborn spirits that are of the world can and do content themselves with. And as to the greatness of the things thou aimest at, though they be, as they are indeed, things that have not their like, yet they are not too big for God to give, and he has promised to give them to the soul that seeketh him. Luke xii. 32. Yea, he hath prepared the kingdom, given the kingdom, and laid up in the kingdom of heaven the things that thy soul longeth for, presseth after, and cannot be content without. Matt. xxv. 34; Col. i. 4. As for thy making a trial of the successfulness of thy endeavors upon things inferior and more base, that is but a trick of the old deceiver. God has refused to give his children (a few only excepted), the great, the brave, and glorious things of this world, because he has prepared some better thing for them. 1 Cor. i. 26, 27; Heb. x. 39; xi. 36–40; 2 Cor. vi. 9, 10; 1 Pet. i. 8, 9. Wherefore faint not, but let thy hand be strong; for thy work shall be rewarded; and since thy soul is at work for soul-things, for divine and eternal things, God will give them to thee. Thou art not of the number of them that draw back unto perdi-

tion, but of them that believe to the saving of the soul; thou shalt receive the end of thy faith, even the salvation of thy soul. Heb. x. 39; 1 Peter i. 9.

Object. 2. But all my discouragements do not lie in this. I see so much of the sinful vileness of my nature, and feel how ready it is to thrust itself forth at all occasions, to the defiling of my whole man, and more. Now this added to the former, adds to my discouragement greatly.

Ans.—This should be cause of humiliation and of self-abasement, but not of discouragement; for the best of saints have their weaknesses, these their weaknesses. The ladies, as well as she that grinds at the mill, know what doth attend that sex; and the giants in grace, as well as the weak, both cedars and shrubs, are sensible of the same things, which thou layest in against thy exercising of hope, or as matter of thy discouragement. In Psalm lxxvii. 2, poor David says, his soul refused to be comforted upon this very account. And Paul cries out under the sense of this, “O wretched man that I am!” and comes as it were to the borders of a doubt, saying, “Who shall deliver me?” Only he was quick at remembering that Christ was his righteousness and redemption, and there he relieved himself. Rom. vii. 24, 25.

Again; this should drive us to faith in Christ; for therefore are corruptions by divine permission still left in us, not to drive us to unbelief, but to faith—that is, to look to the perfect righteousness of Christ for life. Rom. x. 4.

And for further help, consider, that therefore Christ liveth in heaven, making intercession, that thou mightest be saved by his life, not by thine, and by his intercessions, not by thy perfections. Rom. v. 6–9; Col. i. 19, 20. Let not, therefore, thy weaknesses be thy discouragements; only let them put thee upon the duties required of thee by the gospel—namely, faith, hope, repentance, humility, watchful-

ness, diligence, and the like. 1 Pet. i. 13; v. 5; 2 Cor. vii. 11; Mark xiii. 37; 2 Pet. i. 10.

Object. 3. But I find, together with these things, weakness and faintness as to my graces; my faith, my hope, my love, and desires to these and all other Christian duties are weak; I am like the man in the dream, that would have run, but could not; that would have fought, but could not; and that would have fled, but could not.

Answ. 1. Weak graces are graces; weak graces may grow stronger; but if the iron be blunt, put to the more strength. Eccles. x. 10. 2. Christ seems to be most tender of the weak, "He shall gather his lambs with his arm, shall carry them in his bosom, and shall gently lead them that are with young." Isa. xl. 11. And again, "I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick." Ezek. xxxiv. 16. Only here will thy wisdom be manifested—namely, that thou grow in grace, and that thou use lawfully and diligently the means to do it. 2 Pet. iii. 18; Phil. iii. 10, 11; 1 Thess. iii. 11–13.

Use 6. I come, in the next place, to a use of terror, and so I shall conclude. Is it so? is the Soul such an excellent thing, and is the loss thereof so unspeakably great? Then *this sheweth the sad state of those that lose their souls.* We use to count those in a deplorable condition that by one only stroke are stript of their whole estate. "The fire swept away all that he had;" or "all that he had was in such a ship, and that ship sunk into the bottom of the sea;" this is sad news, this is heavy tidings, this is bewailed of all, especially if such were great in the world, and were brought by their loss from a high to a low, to a very low condition. But alas! what is this to the loss about which we have been speaking all this while? The loss of an estate may be repaired; or if not, a man may find friends in his present deplorable condition, to his support, though not

recovery; but far will this be from him that shall lose his Soul. Ah! he has lost his soul, and can never be relieved again, unless hell-fire can comfort him; unless he can solace himself in the fiery indignation of God. Terrors will be upon him, anguish and sorrow will swallow him up, because of present misery. Slighted and set at nought by God and his angels, he will also be, in this his miserable state; and this will add sorrow to sorrow, and to his vexation of spirit, howling.

To present you with emblems of tormented spirits, or to draw before your eyes the picture of hell, are things too light for so ponderous a subject as this; nor can any man frame or invent words, be they never so deep and profound, sufficient to the life to set out the torments of hell. All those expressions of fire, brimstone, the lake of fire, a fiery furnace the bottomless pit, and a hundred more to boot, are all too short to set forth the miseries of those that shall be damned souls. "Who knows the power of God's anger?" Psalm xc. 11. None at all; and unless the power of that can be known, it must abide as unspeakable as the love of Christ, which passeth knowledge.

We hear it thunder; we see it lighten; eclipses, comets, and blazing stars are all subject to smite us with terror; the thought of a ghost, of the appearing of a dead wife, a dead husband, or the like, how terrible are these things! But alas, what are these? Mere fleabittings, nay, not so bad, when compared with the torments of hell. Guilt and despair, what are they? who understands them unto perfection? The ireful look of an infinite Majesty, what mortal in the land of the living can tell us to the full, how dismal and breaking to the soul of a man it is, when it comes as from the power of anger, and arises from the utmost indignation? Besides, who knows of all the ways by which the Almighty will inflict his just revenges upon the souls of damned sinners? When Paul was caught up to the third

heaven, he heard words that were unspeakable; and he that goes down to hell shall hear groans that are unutterable. Hear, did I say? They shall feel them; they shall feel them burst from their wounded spirits, as thunderclaps do from the clouds. Once I dreamed that I saw two (whom I knew) in hell, and methought I saw a continual dropping from heaven, as of great drops of fire lighting upon them to their sore distress. Oh! words are wanting, thoughts are wanting; imagination and fancy are poor things here; hell is another kind of place and state than any alive can think.

And since I am upon this subject, I will here treat a little of Hell as the scriptures will give me leave, and the rather because I am upon a use of terror, and because hell is the place of torment. Luke xvi.

1. Hell is said to be beneath, as heaven is said to be above; because as above, signifieth the utmost joy, triumph, and felicity (Prov. xv. 24); so beneath, is a term most fit to describe the place of hell, because of the utmost opposition that is between these two; hell being the place of the utmost sorrow, despair, and misery. There are the underlings ever trampled under the feet of God; they are beneath, below, under.

2. Hell is said to be darkness, and heaven is said to be light (Matt. xxii. 12);—light, to show the pleasurable and the desirableness of heaven; and darkness, to show the dolesomeness and wearisomeness of hell. And how weary, oh! how weary and wearisomely, as I may say, will damned souls turn themselves from side to side, from place to place, in hell; while swallowed up in the thickest darkness, and griped with the burning thoughts of the endlessness of that most unutterable misery!

3. Men are said to go up to heaven, but they are said to go down to hell (Ezek. xxxii. 17–19);—up, because of exaltation, and because they must abound in beauty and glory that go to heaven; down, because of those sad dejection

tions, that great deformity and vile contempt that sin hath brought them to that go to hell.

4. Heaven is called a hill or mount; hell is called a pit, or hole (Heb. xii.; Rev. ix. 2; xiv.);—heaven, a mount, the mount Zion, to show how God has exalted and will exalt them that loved him in the world; hell, a pit or hole, to show how all the ungodly shall be buried in the yawning paunch and belly of hell, as in a hollow cave.

5. Heaven! it is said of heaven, the height of heaven—and of hell, the bottomless pit (Job xxii. 12; Rev. ix. 2; xx. 3)—the height of heaven, to show that the exaltation of them that do ascend up thither is both perfect and unsearchable; and hell, the bottomless pit, to show that the downfall of them that descend thither will never be at an end—down, down, down they go, and nothing but down, down still!

6. Heaven! it is called the paradise of God; but hell, the burning lake (Rev. ii. 7; xxii. 15)—a paradise, to show how quiet, harmless, sweet, and beautiful heaven shall be to them that possess it, as the garden was at the beginning of the creation; hell, the burning lake, in allusion to Sodom, which since its destruction has turned into a stinking lake; to show that as their distress was unutterable, and to the highest amazement, full of confusion and horror, when that tempestuous storm of fire and brimstone was rained from the Lord out of heaven upon them, so to the utmost degree shall it be with the souls that are lost and cast into hell.

7. It is said that there are dwelling-houses or places in the kingdom of heaven, and also that there are the cells or the chambers of death in hell. John xiv. 1–3; Zech. iii. 7; Isa. lvii. 1, 2; Prov. vii. 27; Ps. lxxviii. 13. There are mansions or dwelling-places in heaven, to show that every one of them that go thither might have his reward, according to his work; and there is hell, and the lowest hell, and the chambers of death in hell, to show that there are places and states in hell too, for sinners to be imprisoned in according

to their faults; hence it is said of some, These shall receive greater damnation; and of others, That it shall be more tolerable for Sodom and Gomorrah in the judgment than for them. Luke xx. 47; x. 12, 14.

We read of the lowest hell. Deut. xxxii. 22. How many hells there are above that, or more tolerable tormenting places than the most exquisite torments there, God and they that are there, know best; but degrees, without doubt there are; and the term "lowest" shows the utmost and most exquisite distress. So the chambers of death, the second death in hell (for so I think the words should be understood—"Her house is the way to hell, going down to the chambers of death," Prov. vii. 27), these are the chambers that are opposed to the chambers in the temple, or to the dwelling-places in the house in heaven; and this opposition shows, that as there will be degrees of glory in heaven, so there will be of torments in hell. And there is all reason for it, since the punishment must be inflicted by God, the infinitely just. Why should a poor, silly, ignorant man, though damned, be punished with the same degree of torment as he that has lived a thousand times worse? It cannot be; justice will not admit it; guilt, and the quality of the transgression will not admit it; yea, the tormenting fire of hell itself will not admit it; for if hell-fire can kindle upon nothing but sin, and the sinner for the sake of it, and if sin be as oil to that fire, as the Holy Ghost seems to intimate, saying, "Let it come into his bowels like water, and like oil into his bones" (Psalm cix. 17, 18), then as the quantity of the oil is, so will the fire burn, and so will the flaming flame ascend, and the smoke of their torment, for ever and ever. Suppose a piece of timber a little bedaubed with oil, and another that hath been soaking in it many a year, which of these two, think you, would burn fiercest? and whence would the flaming flame ascend highest and make the most roaring noise? Suppose two vessels filled with oil, one

containing the quantity of a pint, the other containing the quantity of a hogshead, and suppose that in one place they were both set on fire, yet so that they might not intermix flames; nay, though they did, yet all would conclude that the most amazing roaring flame would be upon the biggest vessel, and would be the effect of the greatest quantity of oil. So it will be with the wicked in hell. The lowest hell is for the biggest sinners, and theirs will be the greater damnation, and the more intolerable torment, though he that has least of this oil of sin in his bones, and of the kindlings of hell-fire upon him, will find he has hell enough, and will be weary enough thereof, for still he must struggle with flames that are everlasting. For sin is such a thing, that it can never be burned out of the soul and body of a damned sinner.

But again; having treated thus of Hell, we will now speak a word or two of Sin, for that is it upon which hell-fire seizes, and so on the soul by that. Sin! it is the sting of hell. "The sting of death is sin." By "death" in this place we must not understand merely that which is natural, but that which is in hell, the second death, even everlasting damnation; for natural death the saints die, yea, and also many sinners, without the least touch of a sting from that; but here is a death that has a sting to hurt, to twinge, and wound the sinner with, even then when it has the utmost mastery of him. And this is the death that the saved are delivered from; not that which is natural, for that is the end of them as of others; (Eccles. ii. 15, 16; 1 Cor. xv. 55); but the second death, the death in hell, for that is the portion of the damned, and it is from that that the saints have a promise of deliverance—"He that overcometh shall not be hurt of the second death." Rev. ii. 11. And again, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx. 6. It is this death, then, that hath the chambers to hold each

damned soul in; and sin is the twining, winding, biting, poisoning sting of this death, in these chambers of hell, for sinners to be stricken, stung, and pierced with. "The sting of death is sin."

Sin in the general is the sting of hell, for there would be no such thing as torment even there, were it not that sin is there with sinners. For as I have hinted already, the fire of hell, the indignation and wrath of God, can fasten and kindle upon nothing but because of sin. Sin then, as sin, is the sting and the hell of hells, of the lowest and utmost hells; sin, I say, in the nature of it, simply as it is concluded both by God and the damned to be a breach of his holy law, so it is the sting of the second death, which is the worm of hell. But then, as sin is such a sting in itself, so it is heightened, sharpened, and made more keen and quick, by those circumstances that as concomitants attend it in every act. For there is not a sin at any time committed by man, but there is some circumstance or other attends it that makes it, when charged home by God's law, bigger and sharper, more full of venom, and poisonous to the soul, than if it could be committed without it; and this is the sting of the hornet, the great sting. "I sinned without a cause, to please a base lust, to gratify the devil;" here is the sting. Again; "I preferred sin before holiness, death before life, hell before heaven, the devil before God, and damnation before a Saviour;" here is the sting. Again; "I preferred moments before everlastings, temporals before eternals, to be racked and always slaying, before the life that is blessed and endless;" here is the sting. Also, "this I did against light, against convictions, against conscience, against persuasion of friends, and ministers, and the godly lives which I beheld in others;" here is the sting. Also, "this I did against warnings, forewarnings, yea, though I saw others fall before my face by the mighty hand of God for committing of the same;" here is the sting.

Sinners, would I could persuade you to hear me out. A man cannot commit a sin but by the commission of it he doth by some circumstance or other sharpen the sting of hell, and that to pierce himself through, and through, and through, with many sorrows. 1 Tim. vi. 10. Also, the sting of hell to some will be, that the damnation of others stands upon their score; for that by imitating them, by being deluded by them, persuaded by them, drawn in by them, they perish in hell for ever. And hence it is that these principal sinners must die all these deaths in themselves, that those damned ones that they have drawn into hell, are also to bear in their own souls for ever. And this God threatened to the prince of Tyrus, that capital sinner, because by his pride, power, practice, and policy, he cast down others into the pit; therefore saith God to him, "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." And again; "Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord." Ah! this will be the sting of them, of those that are principal, chief, and, as I may call them, the captain and ringleading sinners. Vipers will come out of other men's fire and flames, and settle upon, seize upon, and for ever abide upon their consciences; and this will be the sting of hell, the great sting of hell to them.

I will yet add to this; how will the fairness of some for heaven, even the thoughts of that, sting them when they come to hell! It will not be so much their fall into the pit, as from whence they fell into it, that will be to them the buzzing noise and sharpened sting of the great and terrible hornet. "How art thou fallen from heaven, O Lucifer!" there is the sting. Isa. xiv. 12. "Thou that art exalted to heaven, shalt be thrust down to hell." Matt. xi. 23. "Though thou hast made thy nest among the stars, from thence will I fetch thee down;" there is the sting. Obad. iv.

To be pulled, through love to some vain lust, from the everlasting gates of glory, and caused to be swallowed up for it in the belly of hell, and made to lodge for ever in the darksome chambers of death; there is the piercing sting.

But again; as there is the sting of hell, so there is the strength of that sting; for a sting, though never so sharp or full of venom, yet if it wanteth strength to force it to the designed execution, it doth but little hurt. But this sting has strength to cause it to pierce into the soul; the sting of death is sin, and the strength of sin is the law. 1 Cor. xv. 56. Here then is the strength of the sting of hell; it is the law in the perfect penalty of it; for without the law, sin is dead. Rom. vii. 8. Yea, again he saith, where no law is, there is no transgression. Rom. iv. 15. The law then followeth (in the executive part of it) the soul into hell, and there strengtheneth sin, that sting in hell, by its unutterable charging of it on the conscience, to pierce the soul for ever and ever. Nor can the soul justly murmur or repine at God, or at his law. For then the sharply apprehensive soul will well discern the justness, righteousness, reasonableness, and goodness of the law, and that nothing is done unto it by the law, but that which is just and equal. This therefore will put great strength and force into sin to sting the soul, and to strike it with the lashes of a scorpion.

And yet add to these, the abiding life of God. The Judge and God of this law, will never die. When princes die, the law may be altered, by the which at present transgressors are bound in chains; but, oh! here is also that which will make this sting most sharp and keen—the God that executes it will never die. “It is a fearful thing to fall into the hands of the living God.” Heb. x. 30, 31.

SIGHS FROM HELL;

OR,

THE GROANS OF A LOST SOUL.

DISCOVERING FROM LUKE XVI.

THE LAMENTABLE STATE OF THE DAMNED;

WHICH MAY FITLY SERVE AS A WARNING WORD TO SINNERS,
BOTH OLD AND YOUNG, BY FAITH IN JESUS CHRIST,
TO AVOID THE SAME PLACE OF TORMENT.

WITH

A DISCOVERY OF THE USEFULNESS OF THE SCRIPTURES,
AS OUR SAFE-CONDUCT FOR AVOIDING
THE TORMENTS OF HELL.

THE AUTHOR TO THE READER

FRIEND, because it is a dangerous thing to be walking towards the place of darkness and anguish; and again, because it is, notwithstanding, the journey that most of the poor souls in the world are taking, and that with delight and gladness, as if there was the only happiness to be found; I have therefore thought it my duty (being made sensible of the danger that will befall those that fall therein), for the preventing of thee, O thou poor man or woman, to tell thee, by opening this parable, what sad success those souls have had, and are likely to have, that have been, or shall be found, persevering therein.

We use to count him a friend that will forewarn his neighbor of the danger when he knoweth thereof, and doth also see that the way his neighbor is walking in doth lead right thereto, especially when we think that our neighbor may be either ignorant, or careless of his way. Why, friend, it may be, nay twenty to one, but thou hast been, ever since thou didst come into the world, with thy back towards heaven, and thy face towards hell; and thou, either through ignorance, or carelessness (which is as bad, if not worse), hast been running full hastily that way ever since. Why, I beseech thee, put a little stop to thy earnest race, and take a view of what entertainment thou art likely to have, if thou do in deed and in truth persist in this thy course. Thy way leads down to death, and thy steps take hold on hell. Prov. v. 5. It may be the path indeed is pleasant to the flesh, but the end thereof will be bitter to thy soul. Hark!

dost thou not hear the bitter cries of them that are but newly gone before, saying, Let him dip the tip of his finger in water, and cool my tongue, that is so tormented in this flame? Luke xvi. Dost thou not hear them say, Send out from the dead, to prevent my father, my brother, and my father's house, from coming into this place of torment? Shall not then these mournful groans pierce thy flinty heart? Wilt thou stop thine ears, and shut thy eyes? And wilt thou not regard? Take warning, and stop thy journey before it be too late. Wilt thou be like the silly fly, that is not quiet unless he be either entangled in the spider's web, or burned in the candle? Wilt thou be like the bird that hasteth to the snare of the fowler? Wilt thou be like that simple one named in the seventh of Proverbs, that will be drawn to the slaughter by the cord of a silly lust? O sinner, sinner, there are better things than hell to be had, and at a cheaper rate, by the thousandth part! O, there is no comparison! There is heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels. Hear the message then that God doth send, that Christ doth send, that saints do bring, nay, that the dead do send unto thee: "I pray thee therefore, that thou wouldst send him to my father's house,—if one went to them from the dead they would repent." "How long, ye simple ones, will ye love simplicity? and ye scorers delight in scorning? and ye fools hate knowledge? Turn ye at my reproof; and behold," saith God, "I will pour out my Spirit upon you; I will make known my words unto you." I say, hear this voice, O silly one! And turn and live, thou sinful soul, lest he make thee hear that other saying, "But, because I have called, and you have refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity, and mock when your fear cometh."

O poor soul, if God and Christ did wish thee for thine harm, it would be another matter. Then if thou didst refuse,

thou mightest have some excuse to make, or fault to find, and ground to make delays. But this is for thy profit, for thy advantage, for the pardoning of thy sins, the salvation of thy soul—the delivering thee from hell-fire, from the wrath to come, from everlasting burnings, into favor with God, and Christ, and communion with all happiness, that is such indeed.

But it may be, thou wilt say, all that hath been spoken of in this discourse is but a parable; and parables are no realities.

I could put thee off with this answer, that though it be a parable, yet it is a truth, and not a lie; and thou shalt find it so too, to thy cost, if thou shalt be found a sligher of God, Christ, and the salvation of thy own soul.

But, secondly, know for certain, that the things signified by parables are wonderful realities. O what a glorious reality was there signified by that parable, “The kingdom of heaven is like unto a net, that was cast into the sea,” &c., signifying, that sinners of all sorts, of all nations should be brought into God’s kingdom by the net of the gospel. And, oh! how real a thing shall the other part thereof be, when it is fulfilled, which saith, “And when it was full, they drew it to the shore, and put the good into vessels, but threw the bad away” (Matt. xiii. 47, 48); signifying the mansions of glory that the saints should have, and also the rejection that God will give to the ungodly, and to sinners. And also that parable—what a glorious reality is there in it!—which saith, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John xii. 24);—to signify, that unless Jesus Christ did indeed spill his blood, and die the cursed death, he should abide alone; that is, have never a soul into glory with him; but if he died, he should bring forth much fruit; that is, save many sinners. And also how real a truth there was in that parable, concerning the Jews put-

ting Christ to death—which the poor dispersed Jews can best experience to their cost! for they have been almost ever since a banished people, and such as have had God's sore displeasure wonderfully manifested against them, according to the truth of the parable. Matt. xxi. 33–41. O therefore, for Jesus Christ's sake, do not slight the truth, because it is discovered in a parable! For by this argument thou mayest also, nay, thou wilt also slight almost all the things that our Lord Jesus Christ did speak; for he spake them for the most part (if not all) in parables. Why should it be said of thee, as it is said of some, that these things are spoken to them that are without, in parables, "that seeing they might not see, and that hearing they might not understand?" Luke viii. 10. I say, take heed of being a quarreller against Christ's parables, lest Christ also object against the salvation of thy soul at the judgment-day.

Friend, I have no more to say to thee now. If thou dost love me, pray for me, that my God would not forsake me, nor take his Holy Spirit from me; and that God would fit me to do his will, and suffer what shall be, from the world or the devil, inflicted upon me. I must tell thee, the world rages, they stamp and shake their heads, and fain they would be doing. The Lord help me to take all they shall do with patience; and when they smite the one cheek, to turn the other to them, that I may do as Christ hath bidden me; for then the Spirit of God, and of glory, shall rest upon me. Farewell.

I am thine, to serve in the Lord Jesus,

JOHN BUNYAN.

SIGHS FROM HELL:

OR,

THE GROANS OF A LOST SOUL.

CHAPTER I.

THERE WAS A CERTAIN RICH MAN, WHICH WAS CLOTHED IN PURPLE AND FINE LINEN, AND FARED SUMPTUOUSLY EVERY DAY.—Luke xvi. 19–31.

THIS scripture was not spoken by our Lord Jesus Christ, to show you the state of two single persons only, (as some through ignorance of the drift of Christ in his parables do dream); but to show you the state of the godly and ungodly to the world's end; as is clear to him that is of an understanding heart. For he spake them to the end that after generations should take notice thereof, and fear, lest they also fall into the same condition.

Now, in my discourse upon these words, I shall not be tedious; but as briefly as I may, I shall pass through the several verses, and lay you down some of the several truths contained therein: and the Lord grant that they may be profitable, and of great advantage to those that read them or hear them read.

The first two or three verses of the parable I shall not spend much time upon, only give you three or four short

hints, and so pass to the next verses; for they are the words I do intend most especially to insist upon.

The verses run thus: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores," &c.

If these verses had been spoken by Jesus Christ, and no more, all the world would have been apt to have cast a wrong interpretation upon them. I say, if Jesus had said only this much, There was a certain rich man, which fared sumptuously daily, and a certain beggar laid at his gates full of sores, the world would have made this conclusion of them: The rich man was the happy man. For, at first view, it doth represent such a thing. But take all together—that is, read the whole parable, and you shall find, that there is no man in a worse condition than he; as I shall clearly hold forth afterward.

Again, if a man would judge of men according to outward appearance, he shall oftentimes take his mark amiss. Here is a man who to outward appearance, appears the only blessed man, better by half than the beggar, inasmuch as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of dog's meat: "And he desired to be fed with the crumbs which fell from the rich man's table." The rich man fares well every day; but the beggar must be glad of a bit when he can get it. O! who would not be in a rich man's estate? A wealthy man; sorts of new suits, and dainty dishes every day; enough to make one who minds nothing but his belly, and his back, and his lusts, to say, O that I were in that man's condition! O that I had things about me, as that man has! Then I should live a life indeed; then should I have heart's-ease, good store; then I should live pleasantly, and might say to my soul, Soul, be of good cheer; eat, drink, and be merry (Luke xii. 19);

thou hast every thing plenty, and art in a most blessed condition.

I say, this might be the conclusion with them that judge according to outward appearance. But if the whole parable be well considered, you will see that which is had in high estimation with men, is an abomination in the sight of God. Luke xvi. 15. And again, that condition that is the saddest condition according to outward appearance, is oftentimes the most excellent. Job xvi. 20-22. For the beggar had ten thousand degrees the best of it, though to outward appearance his state was the saddest. From whence we shall observe thus much :

1. That those who judge according to outward appearance, do for the most part judge amiss. John vii. 24.

2. That they who look upon their outward enjoyments to be tokens of God's special grace unto them, are also deceived. Rev. iii. 17. For as it is here in the parable, a man of wealth, and a child of the devil, may make but one person; or, a man may have abundance of outward enjoyments, and yet be carried by the devils into eternal burning. Luke xvi. 23. But this is the trap in which the devil hath caught many thousands of poor souls, namely, by getting them to judge according to outward appearance, or according to God's outward blessings.

Do but ask a poor, carnal, covetous wretch, how he should know a man to be in a happy state; and he will answer, Those that God blesseth, and giveth abundance of this world to; when, for the most part, they are they that are the cursed men. Alas, poor men! they are so ignorant as to think, that because a man is increased in outward things, and that by a small stock, therefore God doth love that man with a special love, or else he would never do so much for him, never bless him so, and prosper the works of his hands. Ah, poor soul! it is the rich man that goes to hell. And

“the rich man died,—and in hell,” mark, “in hell, he lift up his eyes, being in torment.”

Methinks to see how the great ones of the world will go strutting up and down the streets sometimes, it makes me wonder. Surely they look upon themselves to be the only happy men; but it is because they judge according to outward appearance; they look upon themselves to be the only blessed men, when the Lord knows the generality of such are left out of that blessed condition. “Not many wise men after the flesh, not many mighty, not many noble, are called.” 1 Cor. i. 26. Ah! did they that do now so brag, that nobody dare scarce look on them, but believe this, it would make them hang down their heads and cry, O give me a Lazarus’ portion!

I might here enlarge very much, but I shall not; only this much I shall say to you that have much of this world: Have a care that you have not your portion in this world: take heed that it be not said to you hereafter, when you would very willingly have heaven, Remember in your lifetime you had your good things; in your lifetime you had your portion. Psalm xvii. 14.

And, friend, thou that seekest after this world, and desirest riches, let me ask this question: Wouldst thou be content that God should put thee off with a portion in this life? Wouldst thou be glad to be kept out of heaven with a back well clothed, and a belly well filled with the dainties of this world? Wouldst thou be glad to have all thy good things in thy lifetime; to have thy heaven to last no longer than while thou dost live in this world? Wouldst thou be willing to be deprived of eternal happiness and felicity? If thou say, No, then have a care of the world and thy sins; have a care of desiring to be a rich man, lest thy table be made a snare unto thee (Psalm lxiv. 22); lest the wealth of this world do bar thee out of glory. For, as the apostle saith, “They that will be rich, fall into temptation, and a

snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 9. Thus much in general: but now, particularly,

These two men here spoken of (as I said) do hold forth to us the state of the godly and ungodly: the beggar holdeth forth the godly, and the rich man the ungodly.

But why, under the notion of a rich man, are the ungodly held forth?

1. Because Christ would not have them look too high, as I said before; but that those who have riches would have a care that they be not all their portion. James i. 10-12; 1 Tim. iv. 17.

2. Because rich men are most liable to the devil's temptations; are most ready to be puffed up with pride, stoutness, and cares of this world; in which things they spend most of their time—in lusts, drunkenness, wantonness, idleness, together with other works of the flesh; "For which thing's sake, the wrath of God cometh upon the children of disobedience." Col. iii. 6.

3. Because he would comfort the hearts of his own, which are most commonly of the poorer sort: for God hath chosen the poor, despised, and base things of this world. 1 Cor. i. 28. Should God have set the rich man in the blessed state, his own children would have concluded, being poor, that they had no share in the life to come.

4. And again, had not God given such a discovery of the sad condition of those that are for the most part rich men, we should have had men conclude absolutely, that the rich are the blessed men. Nay, though the Lord himself doth so evidently declare, that the rich ones of the world are for the most part in the saddest condition, yet they, through unbelief, or else presumption, do harden themselves, and seek for the glory of this world, as though the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass; but let them know that

the Lord hath a time to fulfill what he had a time to declare, for the scripture cannot be broken. John x. 35.

5. But observe, the Lord by his word doth not mean those are ungodly who are rich in the world, and no other; for then must all those that are poor, yet graceless and vain men, be saved, and delivered from eternal vengeance; which would be contrary to the word of God, which saith, that together with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or servants, and slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to judgment. Rev. vi. 15.

So that though Christ doth say, "There was a certain rich man." yet you must understand, he meaneth all the ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christ's second coming, when all that are ungodly shall stand at the left hand of Christ with pale faces, and guilty consciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much in brief touching this verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

CHAPTER II.

AND THERE WAS A CERTAIN BEGGAR NAMED LAZARUS, WHICH WAS LAID AT HIS GATE, FULL OF SORES.—Verse 20.

THIS verse doth chiefly hold forth these things: 1. That the saints of God are a poor contemptible people: "There was a certain beggar." If you understand the word, beggar, to hold forth outward poverty, or scarcity in outward things; such are saints of the Lord, for they are for the

most part a poor, despised, contemptible people. But if you allegorize it, and interpret it thus: They are such as beg earnestly for heavenly food; this is also the spirit of the children of God; and it may be, and is a truth in this sense, though not so naturally gathered from this scripture.

2. These words hold forth the distempers of believers, saying, "He was full of sores;" which may signify the many troubles, temptations, persecutions, and afflictions in body and spirit which they meet with while they are in the world; and also the entertainment they meet with at the hands of those ungodly ones who live upon the earth. Whereas it is said, "He was laid at his gate full of sores;" mark, he was laid at his gate, not in his house: that was thought too good for him; but he was laid at his gate, full of sores. From whence observe, that the ungodly world do not desire to entertain and receive the poor saints of God into their houses. If they must needs be somewhere near unto them, yet they shall not come into their houses. Shut them out of doors: if they will needs be near us, let them be at the gate. "And he was laid at the gate, full of sores." Observe, also, that the world are not at all touched with the afflictions of God's children; for all they are full of sores. A despised, afflicted, tempted, persecuted people the world doth not pity; no, but rather labor to aggravate their trouble by shutting them out of doors. Sink or swim, what cares the world? they are resolved to disown them; they will give them no entertainment; if the lying in the streets will do them any good, if hard usage will do them any good, if it to be disowned, rejected, and shut out of doors by the world will do them any good, they shall have enough of that; but otherwise no refreshment, no comfort from the world. "And he was laid at his gate, full of sores."

CHAPTER III.

AND DESIRING TO BE FED WITH THE CRUMBS WHICH FELL FROM THE RICH MAN'S TABLE:
MOREOVER, THE DOGS CAME AND LICKED HIS SORES.—Verse 21.

By all these words our Lord Jesus doth show us the frame of a Christian's heart, and also the heart and carriage of worldly men towards the saints of the Lord. The Christian's heart is held forth by this, that any thing will content him while he is on this side glory. "And he desired to be fed with the crumbs;" the dogs' meat, any thing. I say, a Christian will be content with any thing; if he have but enough to keep life and soul together (as we use to say) he is content, he is satisfied. He hath learned (if he hath learned to be a Christian) to be content with any thing: as Paul saith, "I have learned in whatsoever state I am, therewith to be content." He learns in all conditions to study to love God, to walk with God, to give up himself to God; and if the crumbs that fall from the rich man's table will but satisfy nature, and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented. "And he desired to be fed with the crumbs which fell from the rich man's table." But mark, he had them not; you do not find that he had so much as a crumb, or a scrap, allowed unto him. No; then the dogs will be beguiled; that must be preserved for the dogs.

From whence observe, that the ungodly world do love their dogs better than the children of God. You will say, That is strange. It is so, indeed; yet it is true, as will be clearly manifested. As for instance: how many pounds do some men spend on their dogs, when in the mean while the poor saints of God may starve for hunger? They will build houses for their dogs, when the saints must be glad to wan-

der and lodge in dens and caves of the earth. Heb. xi. 38. And if they be in any of their houses, for the rent thereof they will warn them out or eject them, or pull down the house over their heads, rather than not rid themselves of such tenants. Again, some men cannot go half a mile from home but they must have dogs at their heels; but they can very willingly go half a score of miles without the society of a Christian. Nay, if when they are busy with their dogs, they should chance to meet a Christian, they would willingly shift him if they could; they will go on the other side the hedge or the way, rather than they will have any society with him. And if at any time a child of God should come into a house where there are but two or three ungodly wretches, they do commonly wish either themselves or the saint out of doors. And why so? Because they cannot down with the society of a Christian; though if there come in at the same time a dog, or a drunken, swearing wretch (which is worse than a dog), they will make him welcome; he shall sit down with them, and partake of their dainties. And now tell me, you that love your sins and your pleasures, had you not rather keep company with a drunkard, a swearer, a strumpet, a thief, nay, a dog, than with an honest-hearted Christian? If you say, No; what means your sour carriage to the people of God? Why do you look on them as if you would eat them up? yet at the very same time, if you can but meet your dog, or a drunken companion, you can fawn upon them, take acquaintance with them, to the tavern or ale-house with them, if it be two or three times in a week; but if the saints of God meet together, pray together, and labor to edify one another, you will stay till doomsday before you will look into the house where they are. Ah! friends, when all comes to all, you will be found to love drunkards, strumpets, dogs, any thing; nay, to serve the devil, rather than to have loving and friendly society with the saints of God.

“Moreover, the dogs came and licked his sores.” Here again you may see, not only the afflicted state of saints of God in this world, but also, that even dogs themselves according to their kind, are more favorable to the saints than the sinful world. Though the ungodly will have no mercy on the saints, yet it is ordered so, that these creatures, dogs, lions, &c., will. Though the rich man would not entertain him in his house, yet his dogs will come, and do him the best good they can, even to lick his running sores. It was thus with Daniel, when the world was mad against him, and would have thrown him to the lions to be devoured, the lions shut their mouths at him (or rather the Lord did shut them up), so that there was not that hurt befell him, that was desired by the adversaries. Dan. vi. And this I am persuaded of, that would the creatures do as some men would have them, the saints of God should not walk so quietly up and down the streets, and other places, as they do. And as I said before, so I say again, I am persuaded, that at the day of judgment many men’s conditions and carriages will be so laid open, that it will evidently appear they have been very merciless, and mad against the children of God; insomuch that when the providence of God did fall out so as to cross their expectation, they have been very much offended thereat; as is very evidently seen in them who set themselves to study how to bring the saints into bondage, and to thrust them into corners, as in these late years. Psalm xxxi. 13. And because God hath in his goodness ordered things otherwise, they have gnashed their teeth thereat. Hence then, let the saints learn not to commit themselves to their enemies. “Beware of men.” Matt. x. 17. They are very merciless men, and will not so much favor you (if they can help it), as you may suppose they may. Nay, unless the over-ruling hand of God, in goodness do order things contrary to their natural inclination, they will not favor you so much as a dog.

CHAPTER IV.

AND IT CAME TO PASS THAT THE BEGGAR DIED, AND WAS CARRIED BY THE ANGELS INTO ABRAHAM'S BOSOM: THE RICH MAN ALSO DIED, AND WAS BURIED.—Verse 22.

THE former verses briefly hold forth the carriage of the ungodly in this life, toward the saints. Now this verse doth hold forth the departure both of the godly and ungodly, out of this life.

Wherefore it is said, "And it came to pass that the beggar died, and was carried into Abraham's bosom; and the rich man died also." This beggar died; that represents the godly: and the rich man died; that represents the ungodly. From whence observe, Neither godly nor ungodly must live always without a change, either by death or judgment. The good man died, and the bad man died. That scripture doth also back this truth, that good and bad must die, marvellous well, where it is said, "And it is appointed unto men once to die, but after this the judgment." Heb. ix. 27.

Mark, this doth not say it is so, that men by chance may die; which might beget in the hearts of the ungodly especially, some hope to escape the bitterness of it: but it saith, it is a thing most certain; it is appointed. Mark, "It is appointed unto men once to die, and after that the judgment." God hath decreed it, that since men have fallen from that happy estate that God at the first did set them in, they shall die. Rom. vi. 23. Now, when it is said, the beggar died, and the rich man died, part of the meaning is, they ceased to be any more in this world; I say, partly the meaning is, but not altogether. Though it be altogether the meaning, when some of the creatures die; yet it is but in part the meaning, when it is said that men, women, or children die; for there is to them something else to be said,

more than a barely going out of the world. For if when unregenerate men and women die, there were an end of them, not only in this world, but also in the world to come, they would be happy over what they will be now; for when ungodly men and women die, there is that to come after death that will be very terrible to them, namely, to be carried by the angels of darkness from their death-beds to hell; there to be reserved to the judgment of the great day, when both body and soul shall meet and be united together again, and made capable of undergoing the uttermost vengeance of the Almighty to all eternity. This is that, I say, which doth follow a man that is not born again, after death; as is clear from 1 Pet. iii. 18, 19, where, before speaking of Christ being raised again by the power of the eternal Spirit, he saith, "By which," that is, by that Spirit, "he went and preached to the spirits in prison." But what is the meaning of this? Why, thus much, That those souls who were once alive in the world, in the time or days in which Noah lived, being disobedient in their times to the calls of God, by his Spirit in Noah (for so I understand it), were, according to that which was foretold by that preacher, overcome by the flood, deprived of life, and are now in prison. Mark, he preached to the spirits in prison (he doth not say, who *were* in prison); under chains of darkness, reserved, or kept there in that prison, in which now they are; ready like villains in the jail, to be brought before the judgment-seat of Christ at the great day. But of this I shall speak further by and by.

Now, if this one truth, that men must die and depart this world, and either enter into joy, or else into prison, to be reserved to the day of judgment, were believed, we should not have so many wantons walk up and down the streets as there do; at least it would put a mighty check to their filthy carriages, so that they would not, could not, walk so basely and sinfully as they do. Belshazzar, notwithstanding he was

so far from the fear of God as he was, yet when he did but see God was offended, and threatened him for his wickedness, it made him hang down his head, and knock his knees together. Dan. v. 5, 6. If you read the verses before, you will find he was careless, and satisfying his lusts in drinking, and playing the wanton with his concubines; but so soon as he did perceive the finger of an hand-writing, "then," saith the scripture, "the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." And when Paul told Felix of righteousness, temperance, and judgment to come, it made him tremble. And let me tell thee, soul, whoever thou art, that if thou didst but verily believe that thou must die, and come to judgment, it would make thee turn over a new leaf.

But this is the misery, the devil doth labor by all means, as to keep out other things that are good, so to keep out of the heart, as much as in him lies, the thoughts of passing from this life into another world; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins, and so from closing with Jesus Christ. As Job saith, "Their houses are safe from fear, neither is the rod of God upon them." Which makes them say to God, "Depart from us, for we desire not the knowledge of thy ways." Job xxii. 14. Because there is no fear of death and judgment to come, therefore they do put off God and his ways, and spend their days in their sins, and in a moment, that is, before they are aware, go down to the grave. Verse 17. And thus it fared also with the man spoken of in Luke xii. 20. This man, instead of thinking on death, thought how he might make his barns bigger; but in the midst of his business in the world, he lost his soul before he was aware, supposing that death had been many years off. But God said unto him, Thou fool, thou troublest thyself about things of this life; thou puttest off the

thoughts of departing this world, when this night thy soul shall be taken from thee; or, This night, they, that is, devils will fetch away thy soul from thee. And hence it comes to pass, by men's not being exercised with the thoughts of departing this life, that they are so unexpectedly to themselves and their neighbors, taken away from the pleasures and profits, yea, and all the enjoyments they busy themselves with while they live in this world. And hence it is again, that you have some in your towns and cities that are so suddenly taken away; some from haunting the alehouses, others from haunting the whorehouses, others from playing and gaming, others from cares and covetous desires after this world, unlooked for as by themselves, or their companions. Hence it is also, that men do so wonder at such tidings as these, that there is such a one dead, such a one departed; it is because they do so little consider both the transitoriness of themselves and their neighbors. For had they but their thoughts well exercised about the shortness of this life, and the danger that will befall such as do miss of the Lord Jesus Christ, it would make them more wary and sober, and spend more time in the service of God, and be more delighted and diligent in inquiring after the Lord Jesus Christ, who is the deliverer from the wrath to come. 1 Thess. i. 10. For, as I said before, it is evident that they who live after the flesh in the lusts thereof do not really and seriously think on death, and the judgment that doth follow after; neither do they indeed endeavor so to do; for did they, it would make them say with holy Job, "All the days of my appointed time will I wait, till my change come." Job xiv. 14.

And, as I said before, not only the wicked, but also the godly, have their time to depart this life; "And the beggar died." The saints of the Lord, they must be deprived of this life also; they must yield up the ghost into the hands of the Lord their God; they must also be separated from their

wives, children, husbands, friends, goods, and all that they have in the world. For God hath decreed it, "It is appointed," namely, by the Lord, "for men once to die;" and we must "appear before the judgment-seat of Christ," as it is, 2 Cor. v. 10. But it may be objected, If the godly die as well as the wicked, and if the saints must appear before the judgment-seat, as well as the sinners; then what advantage have the godly more than the ungodly? and how can the saints be in a better condition than the wicked? *Answ.* Read this verse over again, and you will find a marvellous difference between them, as much as is between heaven and hell, everlasting joy and everlasting torments: for you find, that when the beggar died, who represents the godly, he was carried by the angels into Abraham's bosom, or into everlasting joy. But the ungodly are not so (Psalm i.), but are driven away in their wickedness (Prov. xiv. 32); hurried by the devils into the bottomless pit, for it saith, "And in hell he lift up his eyes." When the ungodly die, their misery beginneth; for then appear the devils, like so many lions, waiting every moment till the soul depart from the body. Sometimes they are visible to the dying party, but sometimes more invisible; but always this is certain, they never miss of the soul, if it do die out of the Lord Jesus Christ; but do haul it away to the prison, as I said before; there to be tormented and reserved until the great and dreadful day of judgment; at which day they must, body and soul, receive a final sentence from the righteous judge, and from that time be shut out from the presence of God into everlasting woe and distress. But the godly, when the time of their departure is at hand, then also are the angels of the Lord at hand; yea, these are ready, waiting upon the soul to conduct it safe into Abraham's bosom. I do not say but the devils are oftentimes very busy doubtless, and attending the saints in their sickness; ay, and no question but they would willingly deprive the soul

of glory. But here is the comfort; as the devils come from hell to devour the soul (if it be possible) at its departure; so the angels of the Lord come from heaven, to watch over and conduct the soul (in spite of the devils) safe into Abraham's bosom.

David had the comfort of this, and speaks it forth for the comfort of his brethren (Psalm xxxiv. 7), saying, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Mark, the angel of the Lord encampeth round about his children, to deliver them. From what? From their enemies; of which the devil is not the least. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman; but especially it is comfortable in the time of distress, at the time of death, when the devils beset the soul with all the power that hell can afford them. But now it may be, that the glorious angels of God do not appear at the first to the view of the soul; nay, rather, hell stands before it, and the devils ready, as if they would carry it thither; but this is the comfort, the angels do always appear at the last, and will not fail the soul, but will carry it safe into Abraham's bosom. Ah friends! consider; here is an ungodly man upon his death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the children of God, for they have the Spirit to comfort them. Here are the ungodly, and they have no Christ to pray for their safe conduct to glory; but the saints have an intercessor. Job xvii. 9. Here are the world; when they die, they have none of the angels of God to attend upon them; but the saints have their company. In a word, the unconverted person when he dies, sinks into the bottomless pit; but the saints when they die, ascend with, and by the angels, into Abraham's bosom, or into unspeakable glory. Luke xxiii. 43.

Again, it is said, that the rich man when he died, was

buried, or put into the earth; but when the beggar died, he was carried by the angels into Abraham's bosom. The one is a very excellent style, where it saith, he was carried by angels into Abraham's bosom; it denotes the excellent condition of the saints of God, as I said before; and not only so, but also the preciousness of the death of the saints in the eyes of the Lord. Psalm cxvi. 15. After generations may see how precious in the sight of the Lord the death of his saints is, when he saith, they are carried by the angels into Abraham's bosom.

Thus many times the Lord adorneth the death and departure of his saints, to hold forth to after generations how excellent they are in his eyes. It is said of Enoch, that God took him; of Abraham, that he died in a good old age; of Moses, that the Lord buried him; of Elijah, that he was taken up into heaven; that the saints die in the Lord; that they sleep in Jesus; that they rest from their labors, and that their works follow them; that they are under the altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus to judge the world. All which sayings signify thus much, that to die as a saint, is a very great honor and dignity. But the ungodly are not so. The rich man dies, and is buried; he is carried from his dwelling to his grave, and there he is hid in the dust; and his body doth not so fast moulder and come to nought there, as his name doth stink as fast in the world. As saith the holy scripture, "The name of the wicked shall rot." And indeed, the names of the godly are not in so much honor after their departure, but the wicked and their names do as much rot. What a dishonor to posterity was the death of Balaam, Agag, Ahitophel, Haman, Judas, Herod, with the rest of their companions!

Thus the wicked have their names written in the earth, and they do perish and rot; but the names of the saints cast forth a dainty savor to following generations. And

that the Lord Jesus doth signify where he saith, the godly are carried by the angels into Abraham's bosom; and that the wicked are nothing worth, where he saith, the ungodly die and are buried.

CHAPTER V.

AND IN HELL HE LIFT UP HIS EYES, BEING IN TORMENTS, AND SEETH ABRAHAM AFAR OFF AND LAZARUS IN HIS BOSOM.—Verse 23.

THE former verse speaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their Father. Now, our Lord doth show in this verse, partly what doth and shall befall the reprobate, after this life is ended, where he saith, "And in hell he lift up his eyes." That is, the ungodly, after they depart this life, do lift up their eyes in hell. From these words may be observed these things.

1. That there is a Hell for souls to be tormented in, when this life is ended. Mark, after he was dead and buried, "In hell he lift up his eyes."

2. That all that are ungodly, and do live and die in their sins, so soon as ever they die, they go into Hell. He died and was buried, "And in hell he lift up his eyes."

3. That some are fast asleep, and so secure in their sins, that they scarce know well where they are till they come into Hell, and that I gather from these words, "In hell he lift up his eyes." He was asleep before, but hell makes him lift up his eyes.

As I said before, it is evident there is a hell for souls (yea, and bodies too) to be tormented in after they depart this life, as is clear; first, because the Lord Jesus Christ, that cannot lie, did say, that after the sinner was dead and buried, "In hell he lift up his eyes."

Now, if it be objected, that by hell is here meant the grave, that I plainly deny: 1. Because there the body is not sensible of torment or ease; but in that hell into which the spirits of the damned depart, they are sensible of torment, and would very willingly be free from it, to enjoy ease, which they are sensible of the want of; as is clearly discovered in this parable, "Send Lazarus, that he may dip the tip of his finger in water, to cool my tongue." 2. It is not meant the grave, but some other place; because the bodies, so long as they lie there, are not capable of lifting up their eyes to see the glorious condition of the children of God, as the souls of the damned do. "In hell he lift up his eyes." 3. It cannot be the grave; for then it must follow, that the soul was buried there with the body, which cannot stand with such a dead state as is here mentioned; for he saith, "The rich man died;" that is, his soul was separated from his body; "and in hell he lift up his eyes."

If it be again objected, That there is no hell but in this life, that I do also deny; as I said before, after he was dead and buried, "in hell he lift up his eyes." And let me tell thee, O soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done, and is doing in his own person for sinners, thou wilt find such a hell after this life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and dost make but a mock at the servants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departest out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither, and will, with its hellish crew, give thee such a sad salutation, that thou wilt not forget it to all eternity; when that scripture comes to be fulfilled on thy soul in Isa. xiv. 9, 10, "Hell from beneath it moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from

their thrones all the kings of the nations. All they," that is, that are in hell, "shall say, Art thou also become weak as we? Art thou become like unto us?" Oh! sometimes when I have had but thoughts of going to hell, and consider the everlastingness of their ruin that fall in thither, it hath stirred me up rather to seek to the Lord Jesus Christ to deliver me from thence, than to slight it, and make a mock at it.

"And in hell he lift up his eyes." The second thing I told you was this, that all the ungodly that live and die in their sins, so soon as ever they depart this life, do descend into hell. This is also verified by the words in this parable, where Christ saith, "He died, and was buried; and in hell he lift up his eyes." As the tree falls, so shall it lie, Eccles. xi. 3, whether it be to heaven or hell. And as Christ said to the thief on the cross, "This day shalt thou be with me in paradise; even so the devil, in the like manner, may say unto the soul, To-morrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in. He departs from a long sickness to a longer hell; from the gripings of death to the everlasting torments of hell. "And in hell he lift up his eyes." Ah, friends! if you were but yourselves, you would have a care of your souls; if you did but regard, you would see how mad they are that slight the salvation of their souls. O what will it profit thy soul to have pleasure in this life, and torment in hell! Mark viii. 36. Thou hadst better part with all thy sins, and pleasures, and companions, or whatsoever thou delighest in, than to have soul and body cast into hell. Mark ix. 43. O then do not neglect our Lord Jesus Christ, lest thou drop down to hell! Heb. ii. 3. Consider, would it not wound thee to thine heart, to come upon thy death-bed, and instead of having the comfort of a well-spent life, and the merits of the Lord Jesus Christ, together with the comfort of his glorious Spirit, to have, first, the sight of an ill-spent

life, thy sins flying in thy face, thy conscience uttering itself with thunder-claps against thee, the thoughts of God terrifying thee, death, with his merciless paw, seizing upon thee, the devils standing ready to scramble for thy soul, and hell enlarging herself, and ready to swallow thee up; and then an eternity of misery and torment attending upon thee, from which there will be no release. For, mark; death doth not come alone to an unconverted soul, but with such company as, wast thou but sensible of it, would make thee tremble. I pray consider that scripture, Rev. vi. 8, "And I looked, and behold a pale horse; and his name that sat upon him was Death, and hell followed with him." Mark, death doth not come alone to the ungodly; no, but hell goeth with him. O miserable comforters! O miserable society! Here come death and hell unto thee. Death goeth into thy body, and separates body and soul asunder; hell stands without (as I may say) to embrace, or rather, to crush thy soul between its everlasting grinders. Then thy mirth, thy joy, thy sinful delights, will be ended when it comes to pass. Lo it will come. Blessed are those, that through Jesus Christ's mercies, by faith, do escape these soul-murdering companions. "And in hell he lift up his eyes."

The third thing, you know, that we did observe from these words, was this, that some are so fast asleep, and secure in their sins, that they scarce know where they are, until they come into hell. And that I told you, I gather by these words, "In hell he lift up his eyes:" mark, it was in hell that he lift up his eyes. Now, some do understand by these words, that he came to himself, or began to consider with himself, or to think with himself, in what a state he was, and what he was deprived of; which is still a confirmation of the thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed. Thus it fares with some men, that they scarce know where they are, till they lift up their eyes in hell. It

is with these people as with those that fall down in a swoon. You know if a man fall down in a swoon in one room, though you take him up and carry him into another, yet he is not sensible where he is, till he comes to himself, and lifts up his eyes.

Truly, thus, as it is to be feared, it is with many poor souls, they are so senseless, so hard, so seared in their conscience (1 Tim. iv. 2), that they are very ignorant of their state; and when death comes, it strikes them, as it were, into a swoon (especially if they die suddenly), and so they are hurried away, and scarce know where they are, till in hell they lift up their eyes. This is he who dieth in his full strength, fully at ease and quiet. Job. xxi. 23.

Of this sort are they spoken of in Psalm lxxiii., where it saith, "There are no bands in their death; but their strength is firm. They are not troubled as other men; neither are they plagued like other men." And again, "They spend their days in wealth, and in a moment," mark, "in a moment," before they are aware, "they go down into the grave." Job xxi. 13.

Indeed, this is too much known by woful and daily experience. Sometimes when we go to visit them that are sick in the towns and places where we live, O how senseless, how seared in their conscience are they! They are neither sensible of heaven nor of hell; of sin nor of a Saviour; speak to them of their condition and the state of their souls, and you shall find them as ignorant as if they had no souls to regard. Others, though they lie ready to die, yet they are busying themselves about their outward affairs, as though they should certainly live here, even to live and enjoy the same for ever. Again, come to others, speak to them about the state of their souls; though they have no more experience of the new birth than a beast, yet will they speak as confidently of their eternal state, and the welfare of their souls, as if they had the most excellent experience of any

man or woman in the world, saying, "I shall have peace" (Deut. xxix. 19), when, as I said even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witness of the Spirit, as if there were no new birth, no faith, no witness of the Spirit of Christ in any of the saints in the world. Nay, thus many of them are, even an hour or less before their departure. Ah, poor souls! though they may go away here like a lamb, as the world says, yet if you could but follow them a little, to stand and listen; soon after their departure, it is to be feared, you shall hear them roar like a lion, at their first entrance into hell, far worse than ever did Korah, and his company, when they went down quick into the ground. Num. xvi. 31-35.

Now, by this one thing doth the devil take great advantage on the hearts of the ignorant, suggesting to them, that because the party deceased departed so quietly, without all doubt they are gone to rest and joy; when, alas! it is to be feared, the reason why they went away so quietly, was rather because they were senseless and hardened in their conscience; yea, dead before in sin and trespasses. For had they but some awakenings on their death-beds, as some have had, they would have made all the town ring of their doleful condition; but because they are seared and ignorant, and so departed quietly, therefore the world takes heart at grass (as we use to say) and makes no great matter of living and dying they cannot tell how: "Therefore pride compasseth them as a chain." Psalm lxxiii. 5, 6. But let them look to themselves; for if they have not an interest in the Lord Jesus now, while they live in the world, they will, whether they die raging or still, go unto the same place, and lift up their eyes in hell.

O my friends, did you but know what a miserable condition they are in, that go out of this world without an interest in the Son of God, it would make you smite upon your thigh,

and in the bitterness of your souls cry out, "Men and brethren, what shall we do to be saved?" Acts ii. 37. And not only so, sinner, but thou wouldst not be comforted until thou didst find a rest for thy soul in the Lord Jesus Christ.

CHAPTER VI.

AND IN HELL HE LIFT UP HIS EYES, BEING IN TORMENTS, AND SEETH ABRAHAM AFAR OFF
AND LAZARUS IN HIS BOSOM.—Verse 23.

SOMETHING in brief I have observed from the first part of this verse, namely, from these words, "And in hell he lift up his eyes." And indeed I have observed but some things; for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as couched in this saying, and that is this. Methinks the Lord Jesus Christ doth hereby signify, that *men are naturally unwilling to see or to take notice of their sad state; I say by nature; but, though now they are willingly ignorant, yet in hell they shall lift up their eyes.* That is, in hell they shall see and understand their miserable condition; and therefore to these words, "In hell he lift up his eyes," he adds, "being in torments." As if he had said, Though once they shut their eyes; though once they were willingly ignorant (2 Peter iii. 5); yet when they depart into hell, they shall be so miserably handled and tormented, that they shall be forced to open their eyes. While men live in this world, and are in a natural state, they will have a good conceit of themselves, and of their condition; they will conclude that they are Christians, that Abraham is their father (Matt. iii. 7, 8), and that their state is as good as the best; they will conclude they have faith, the Spirit, good hope, an interest

in the Lord Jesus Christ: but when they drop into hell, and lift up their eyes there, and behold, first their souls to be in extreme torment; their dwelling to be the bottomless pit; their company thousands of damned souls, also the innumerable company of devils; and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them; then they will be awakened, who all their lifetime were in a sleep. I say, when this comes to pass—for lo, it will—then in hell they shall lift up their eyes; in the midst of torment they shall lift up their eyes.

Again, you may observe in these words, “And in hell he lift up his eyes, *being in torments*,” that *ungodly men will smart for their sins, in the torments of hell*. Now, here I am put to stand, when I consider the torments of hell into which the damned do fall. O unspeakable torments! O endless torments! Now, that thy soul might be made to flee from those intolerable torments into which the damned do go, I shall show you briefly what are the torments of hell. First, by the names of hell. Secondly, by the sad state thou wilt be in, if thou comest there. 1. The names. It is called a never-dying worm (Mark ix.); it is called an oven-fire, hot (Mal. iv. 1); it is called a furnace, a fiery furnace (Matt. xiii.); it is called the bottomless pit, the unquenchable fire, fire and brimstone, hell-fire, a stream of fire, the lake of fire, devouring fire, everlasting fire, eternal fire. Rev. xx.; Matt. iii.; Mark ix.

1. One part of thy torments will be this: Thou shalt have a full sight of all thy ill spent life from first to last. Though here thou canst sin to-day, and forget it by to-morrow; yet there thou shalt be made to remember how thou didst sin against God at such a time, and in such a place, for such a thing, and with such a one, which will be a hell unto thee. Psalm l. 21. God will “set them (thy sins) in order before thine eyes.”

2. Thou shalt have the guilt of them all lie heavy on

thy soul, not only the guilt of one or two, but the guilt of them all together, and there they shall lie in thy soul, as if thy belly were full of pitch, and set on a light fire. Here men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched. Mark ix. 43-47. While men live here, O how doth the guilt of one sin sometimes crush the soul! It makes a man in such a plight, that he is weary of his life; so that he can neither rest at home nor abroad, neither up nor in bed; nay, I do not know, but they have been so tormented with the guilt of one sinful thought, that they have been even at their wits' ends, and have hanged themselves. But now when thou comest into hell, and hast not only one, or two, or an hundred sins, with the guilt of them all on thy soul and body; but all the sins that ever thou didst commit since thou camest into the world, all together clapped on thy conscience at one time, as one should clap a red hot iron to thy breast, and there to continue to all eternity; this is miserable.

3. Again, then thou shalt have brought into thy remembrance, the slighting of the gospel of Christ. Here thou shalt consider how willing Christ was to come into the world to save sinners, and for what a trifle thou didst reject him. This is plainly held forth in Isa. xxviii., where, speaking of the Lord Jesus Christ, the foundation of salvation (verse 16), he saith of them that reject the gospel, that when the overflowing scourge doth pass through the earth (which I understand to be at the end of the world), then saith he, It shall take you: morning by morning, by day and by night, shall it pass over you; that is, continually without any intermission;—and it shall be a vexation only to understand the report. A vexation, that is, a torment, or a great part of hell, only to understand the report, to understand the good tidings that came into the world, by Christ's death, for

poor sinners. And you will find this verily, to be the mind of the Spirit, if you compare it with Isa. liii. 1, where he speaks of men's turning their backs upon the tenders of God's grace in the gospel. He saith, "Who hath believed our report?" or, the gospel declared by us. Now this will be a mighty torment to the ungodly, when they shall understand the goodness of God was so great, that he even sent his Son out of his bosom to die for sinners, and yet that they should be so foolish, as to put him off from one time to another; that they should be so foolish, as to lose heaven and Christ, and eternal life in glory, for the society of a company of drunkards; that they should lose their souls for a little sport, for this world, for a strumpet, for that which is lighter than vanity and nothing; I say, this will be a very great torment unto thee.

4. Another part of thy torment will be this: Thou shalt see thy friends, thy acquaintance, thy neighbors; nay, it may be thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others, in the kingdom of heaven, and thyself thrust out. Luke xiii. 28. There shall be weeping, &c., when you shall see Abraham (your father), and Isaac, and Jacob (together with your brethren), the prophets, in the kingdom of heaven, and you yourselves thrust out. Nay, saith he, "They shall come from the east, and from the west;" that is, those that thou didst never see in all thy life before, and they shall sit down with thy friends, and thy neighbors, thy wife, and children, in the kingdom of heaven, and thou, for thy sins and disobedience, shalt be shut out, nay, thrust out. O wonderful torment!

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of devils, to keep company with thee. While thou art in this world, the very thoughts of the devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head.

But O! what wilt thou do, when not only the supposition of the devil's appearing, but the real society of all the devils of hell will be with thee, howling and yelling, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits' end, and be ready to run stark mad again for anguish and torment!

6. Again, that thou mightst be tormented to purpose, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I said before, thou shalt have his wrath, not by drops; but by whole showers shall it come, thunder, thunder, upon thy body and soul, so fast and so thick, that thou shalt be tormented out of measure. And so saith the scripture, speaking of the wicked, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," when the saints shall be admiring his goodness and glory. 2 Thess. i. 9, 10.

Again, this thou shalt have, as I said before, without any intermission; thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always, every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched, as it is written in Mark ix.

Again, in this condition thou must be for ever, and that is as sad as all the rest. For if a man were to have all his sins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict upon him,—I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort, and hopes of deliverance: but here is thy misery; this is thy state for ever; here thou must be for ever. When thou lookest about thee, and seest what an innumerable company of howling devils thou art amongst, thou shalt think this again, This is my portion for ever. When thou hast been in hell so many thousand years as there are stars in the

firmament, or drops in the sea, or sands on the sea-shore, yet thou hast to lie there for ever. O this one word, *EVER*, how will it torment thy soul!

Friends, I have only given a very short touch of the torments of hell. O! I am set, I am set, and am not able to utter what my mind conceives of the torments of hell! Yet let me say to thee, accept of God's mercy through our Lord Jesus Christ, lest thou feel that with thy conscience which I cannot express with my tongue, and say, "I am sorely tormented in this flame."

"And *seeth Abraham* afar off, and Lazarus in his bosom:"

When the damned are in this pitiful state, surrounded with fears, with terrors, with torment and vengeance, one thing they shall have, which is this, they shall see the happy and blessed state of God's children: "He *seeth Abraham* afar off, and Lazarus in his bosom;" which, as I said before, is the happy state of the saints when this life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping, or cause of lamentation, when they shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven, and themselves thrust out.

"He *seeth Abraham* *afar off*, and Lazarus in his bosom." Observe, Those that die in their sins are far from going to heaven. And indeed, it is just with God to deal with them that die in their sins, according to what they have done, and to make them who are *far* from righteousness now, to stand far from heaven to all eternity. Harken to this, ye stout-hearted, that are far from righteousness, and that are resolved to go on in your sins,—when you die you will be far from heaven; you will see Lazarus, but it will be afar off.

Again, "He *seeth Abraham* afar off, and *Lazarus* in his bosom."

These are some of the things the damned do behold, as soon as they come into torment. Mark, he seeth Lazarus in Abraham's bosom. Lazarus, who was he? Why, even he that was so slighted, so disregarded, so undervalued, by this ungodly one while he was in the world: he seeth Lazarus in his bosom.

From whence observe, That those who live and die the enemies of the saints of God, let them be ever so great and stout, let them bear ever so much sway while they are in the world, let them brag and boast ever so much while they are here, they shall in spite of their teeth see the saints, yea, the poor saints, even the Lazaruses, or the ragged ones that belong to Jesus, to be in a better condition than themselves. O! who do you think was in the best condition? who do you think saw himself in the best condition?—he that was in hell, or he that was in heaven?—he that was in darkness, or he that was in light? he that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, saints, angels; the other in tormenting flames, under the curse of God's eternal hatred, with the devil and his angels, together with an innumerable company of howling, roaring, cursing, ever-burning reprobates? Certainly this observation will be easily proved to be true here in this world, by him that looks upon it with an understanding heart, and will clear itself to be true in the world to come, by such as shall go either to heaven or to hell.

Another observation from these words, "And seeth Abraham afar off, and Lazarus in his bosom," is this: they that are the persecutors of the saints of the Lord now in this world, shall see the Lord's persecuted ones to be they that are so highly esteemed by the Lord, as to be in Abraham's bosom (in everlasting glory); though the enemies to the children of God did so lightly esteem them, that they scorned to let them gather up the dog's meat that fell under their table. This is also verified, and held forth plainly by

this parable. And therefore be not grieved, O you that are tempted, persecuted, afflicted, sighing, praying saints of the Lord, though your adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty countenance, yet the time shall come when they shall spy you in Abraham's bosom!

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy heart and conscience, than I can upon a piece of paper. Therefore, leaving these to the blessing of the Lord, I shall come to the next verse, and shall be brief in speaking to that also, and so pass to the rest.

CHAPTER VII.

AND HE CRIED, AND SAID, FATHER ABRAHAM, HAVE MERCY UPON ME, AND SEND LAZARUS, THAT HE MAY DIP THE TIP OF HIS FINGER IN WATER, AND COOL MY TONGUE; FOR I AM TORMENTED IN THIS FLAME.—Verse 24.

You know I told you, that there is a discovery of the departure of the godly and the ungodly out of this life, where he saith the beggar died, and the rich man also died. The next verse is a discovery of the proper places, both of the godly and ungodly after death; one being in Abraham's bosom, or in glory; the other in hell. Now, here is a discovery of part of the too late repentance of the ungodly, when they are dropped down into hell. "And he cried, and said, Father Abraham, have mercy upon me."

From the words, "*And he cried,*" we may observe, first, What a change the ungodly will have when they come into hell. "He cried." It is likely he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, per-

secuting the godly in his prosperity, among his filthy companions. But now the case is otherwise; now he is in another frame, now his proud, stout, currish carriage is come down. "And he cried." The laughter of the ungodly will not last always, but will be sure to end in a cry. "The triumphing of the wicked is short." Job xx. 5. Consider, you must have a change, either here, or in hell. If you be not new creatures, regenerate persons, new-born babes in this world, before you go hence, your note will be changed, your conditions will be changed; for if you come into hell, you must cry. O, did but the singing drunkards, when they are making merry on the alehouse bench, think on this, it would make them change their note, and cry, What shall I do? Whither shall I go when I die? But as I said before, the devil, as he labors to get poor souls to follow their sins, so he labors also to keep the thoughts of eternal damnation out of their minds. And indeed these two things are so nearly linked together, that the devil cannot well get the soul to go on in sin with delight, unless he can keep the thoughts of that terrible after-clap out of their minds.

But let them know, that it shall not always be thus with them; for if when they depart, they drop down into eternal destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to cry. "And he cried." O what an alteration will there be among the ungodly when they go out of this world. It may be, a fortnight, or a month, before their departure, they were light, stout, surly; drinking themselves drunk, slighting God's people, mocking at goodness, and delighting in sin, following the world, seeking after riches, faring deliciously, keeping company with the bravest; but now they are dropped down into hell, they cry. A little while ago they were painting their faces, feeding their lusts, following their whores, robbing their neighbors, telling lies, following plays and sports to pass away the time; but now they are

in hell, they do cry. It may be last year they heard some good sermons, were invited to receive heaven, were told their sins should be pardoned if they closed in with Jesus; but refusing his proffers and slighting the grace that was once tendered, they are now in hell, and do cry.

Before, they had so much time, they thought that they could not tell how to spend it, unless it were in hunting, and whoring, in dancing, and playing, and spending whole hours, yea, days, nay, weeks, in the lusts of the flesh: but when they depart into another place, and begin to lift up their eyes in hell, and consider their miserable and irrecoverable condition, they will cry.

O what a condition wilt thou fall into, when thou dost depart this world! If thou depart unconverted, and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, nay, any other creature in the visible world, than to die unconverted; and this thou wilt find to be true, when in hell thou dost lift thine eyes, and dost cry.

Here then, before we go any further, you may see that it is not without good ground that these words are spoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry: why so?

1. They will cry to think that they should be cut off from the land of the living, never more to have any footing therein.

2. They will cry to think that the gospel of Christ should be so often proffered to them, and yet they are not profited by it.

3. They will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery.

4. They will cry to think that they should be so foolish

as to follow their pleasures, when others were following Christ. Luke xiii. 28.

5. They will cry to think that they must be separated from God, Christ, and the kingdom of heaven, and that for ever.

6. To think that their crying will now do them no good.

7. To think that at the day of judgment they must stand at the left hand of Christ, among an innumerable company of damned ones.

8. They will cry to think, that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge, or together with Christ, to pass a sentence of condemnation on their souls for ever. 1 Cor. vi. 2, 3.

9. They will cry to think, that when the judgment is over, and others are taken into the everlasting kingdom of glory, then they must depart back again into that dungeon of darkness from whence they came out (to appear before the terrible tribunal), where they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayst thou, O thou wanton, proud, swearing, lying, ungodly wretch! whether this be to be slighted and made a mock at? And again, tell me, now if it be not better to leave sin and to close in with Christ Jesus, notwithstanding that reproach thou shalt meet with for so doing, than to live a little while in this world in pleasures, and feeding thy lusts, in neglecting the welfare of thy soul, and refusing to be justified by Jesus; and in a moment to drop down to hell, and to cry? O consider, I say, consider betimes, and put not off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in hell, and cry for anguish of spirit.

“And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus,” &c.

These words do not only hold forth the lamentable condition of the damned, and their lamentable howling and

crying out under their anguish of spirit, but also they do signify to us (as I said before) their too late repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery, that by their sins they have plunged themselves into. I say, these words do hold a desire that the damned have, to be delivered from those torments, that they now are in: "O father Abraham," saith he, "have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." . . . However, or whosoever Abraham is, yet these truths may be observed from the words :

1. That the damned, when in an irrecoverable state, will seek for, or desire deliverance from the wrath that they are, and shall be in, for eternity.

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable state. These two things are clear from the words. For mark, he not only said, "Father Abraham have mercy upon me;" but he *cried*, and said, "Father Abraham, have mercy on me." From whence take a third observation, and that is, there is a time coming, wherein though men shall both cry and pray, they are likely to have no mercy at the hand of God: for so was this man served, as I shall further show by and by, when I come to it.

Some people are so deluded by the devil, as to think, that God is so merciful, as to own and regard any thing for prayer. They think any thing will go for current and good satisfaction, while they are here in this world; through ignorance of the true nature of the mercy of God, and the knowledge in what way God is satisfied for sinners. Now, I say, through ignorance they think, that if they do but mutter over some form of prayers, though they know not what they say, nor what they request, yet God is satisfied, yea, very well satisfied with their doings; when alas! there is nothing less. O friends, I beseech you to look about you, and seek

in good earnest for the Spirit of Christ, so to help you now to strive and pray, and to enable you to lay hold on Christ, that your souls may be saved; lest the time come, that though you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must and shall be damned.

Then again, you may see that though God be willing to save sinners at some time, yet this time doth not always last. No; he that can find in his heart to turn his back upon Jesus Christ now, shall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them that now do not seek after him: they shall have a time, yea time enough hereafter to repent their folly, and to befool themselves, for turning their backs upon the Lord Jesus Christ. "I will laugh at their calamities," saith he, "and mock when their fear cometh. Prov. i. 26.

Again, this should admonish us to take time while it is proffered, lest we repent us of our unbelief and rebellion when we are deprived of it. Ah friends! time is precious, an hour's time to hear a sermon is precious. I have sometimes thought thus with myself: Set the case, that the Lord should send two or three of his servants, the ministers of the gospel, to hell among the damned, with this commission, Go ye to hell, and preach my grace to those that are there; let your sermon be an hour long, and hold forth the merits of my Son's birth, righteousness, death, resurrection, ascension and intercession, with all my love in him; and proffer it to them, telling them, that now once, do I proffer the means of reconciliation to them. They who are now roaring, being past hope, would then leap at the least proffer of mercy. Oh! they that could spend whole days, weeks, nay years, in rejecting the Son of God, would now be glad of one tender of that mercy. "Father," saith he, "have mercy on me."

Again, from these words you may observe, that mercy would be welcome, when souls are under judgment. Now

this soul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented, now he is with the devils and damned spirits, now he feels the vengeance of God, Now! oh now, 'have mercy upon me!' Here you may see, that mercy is prized by them that are in hell! They would be glad if they could have it. "Father, have mercy on me; for my poor soul's sake, send me a little mercy."

"And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue."

These words do not only hold forth that the ungodly have a desire of mercy, but what those mercies are; what these poor creatures would be glad of.

As, 1. To have the company of a Lazarus granted to them: "Father, Abraham, have mercy upon me, and send Lazarus." Now Lazarus was he that was beloved of God, and also he that was hated of them. Therefore,

2. Observe, That those saints that in their lifetime the sinner could not endure, now they are departed, he would be glad to have society with them: 'O now send Lazarus! Though the time was when I cared not for him; yet now let me have some society with him.'

Though the world disregard the society of God's children now, yet there is a time coming, in which they would be glad to have the least company with them. Nay, do but observe, those of the saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. 'Send Lazarus; he that I slighted more than my dogs, he that I could not endure should come into my house, but must lie at my gate, send him: now Lazarus shall be welcome to me; now I desire some comfort from him.' But he shall go without it.

From whence again, observe, That there is a time coming, O ye surly, dogged persecutors of the saints, that they shall slight you, as much as ever you slighted them. You have given them many a hard word, told many a lie of them,

given them many a blow: and now in your greatest need and extremity they shall not pity you; the righteous shall rather rejoice when he seeth the vengeance of God upon thee. Psalm lviii. 10.

“And send Lazarus.” From whence observe, That any of the saints shall then be owned by you to be saints. Now you look upon them to be of a sect, with Hymeneus and Philetus; but then you shall see them to be the Lazaruses of God, even God’s dear children. Though now the saints of the Lord will not be owned by you, because they are beggarly, low, poor, contemptible among you; yet the day is coming that you shall own them, desire their company, and wish for the least courtesy from them.

“Send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.”

Thus shall the souls that abide in their sins, cry out in the bitterness of their spirits, with wonderful anguish and torment of conscience, without intermission—“That he may dip the tip of his finger in water and cool my tongue!” That *he*, namely, the man who before, I scorned should eat with the dogs of my flock—that before I slighted and had no regard of—that I shut out of door—send him, “that he may dip the tip of his finger in water and cool my tongue.”

Now these words, “That he may dip the *tip* of his finger in water,” . . . do hold forth the least friendship or favor; as if he should have said, ‘Now I would be glad of the least mercy, now I would be glad of the least comfort, though it be but one drop of cold water on the tip of his finger.’ One would have thought that this had been a small request, a small courtesy. One drop of water, what is that? Take a pail full of it, if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold on the tip of his finger. This signifies, that they that fall short of Christ, shall be tormented even

as long as eternity lasteth, and shall not have so much as the least ease; no, not so long as while a man may turn himself round; not so much as leave to swallow his spittle; not one drop of cold water!

O that these things did take place in your hearts! How would it make you to seek after rest for your souls, before it be too late, before the sun of the gospel be set upon you!

Consider, I say, the misery of the ungodly that they shall be in, and avoid their vices, by closing in with the tenders of mercy; lest you partake of the same portion with them, and cry out in the bitterness of your souls, 'One drop of cold water to cool my tongue.'

"For I am tormented in this flame."

Indeed, the reason why the poor world do not so earnestly desire mercy, is partly because they do not seriously consider the torment that they must certainly fall into if they die out of Christ. For, let me tell you, did but poor souls indeed consider that wrath, that doth by right fall to their shares, because of their sins against God, they would make more haste to God through Christ for mercy than they do. Then we should have them say, 'It is good closing with Christ to-day, before we fall into such distress.'

But why is it said, let him "dip the tip of his finger in water, and cool my *tongue*?" Because, that as the several members in the body have their share in sin, and committing of that; so the several members of the body shall at last be punished for the same. Therefore, when Christ is admonishing his disciples, that they should not turn aside from him, and they should rather fear and dread the power of their God, than another power, he saith, "Fear him therefore, that can cast both body and soul into hell." Luke xii. 5. And again, "Fear him that can destroy both body and soul in hell." Here is not one member only, but all the body, the whole body, of which the hands, feet, eyes, ears, and tongue, are members. And I am persuaded that

though this may be judged carnal by some now; yet it will appear to be a truth then, to the greater misery of those who shall be forced to undergo that which God in his just judgment shall inflict upon them. O then they will cry, 'One dram of ease for my cursing, swearing, lying, jeering tongue! Some ease for my bragging, braving, flattering, threatening, dissembling tongue!' Now men can let their tongues run at random, as we use to say; now they will be apt to cry, Our tongues are our own, who shall control them? Psalm xii. 4. But then they will be in another mind. Then, 'O that I might have a little ease for my deceitful tongue!' Methinks sometimes to consider how some men do let their tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an account for their offending with their tongue. Did they but think they shall be made to give an account to him who is ready "to judge the quick and the dead," surely they would be more wary, and have more regard unto their tongue.

The tongue, saith James, "is an unruly evil full of deadly poison. It setteth on fire the whole frame of nature; and is set on fire of hell." James ii. The tongue; how much mischief will it stir up in a very little time? How many blows and wounds doth it cause? How many times doth it (as James saith) curse man? How oft is the tongue made the conveyer of that hellish poison that is in the heart, both to the dishonor of God, the hurt of its neighbors, and the utter ruin of its own soul? And do you think the Lord will sit still (as I may say), and let thy tongue run as it lists, and yet never bring you to an account for the same? No, stay; the Lord will not always keep silence, but will reprove thee, and set thy sins in order before thine eyes, O sinner: yea, and thy tongue, together with the rest of thy members, shall be tormented for sinning. And I say, I am very confident, that though this be made light of now, yet the time is coming, when many poor souls will rue the day that ever

they did speak with a tongue. ‘O, will one say, that I should so disregard my tongue! O that I, when I said so and so, had before bitten off my tongue! that I had been born without a tongue! My tongue! my tongue! a little water to cool my tongue, for I am tormented in this flame! even in that flame which my tongue, together with the rest of my members, by sinning, have brought me into.’ Poor souls will now let their tongues say any thing for a little profit, for twopence or threepence gain. But oh! what a grief will this be at that day, when they, together with their tongue, must smart for that which they by their tongues have done while they were in this world. Then you that love your souls, look to your tongues; lest you bind yourselves down so fast to hell with the sins of your tongues, that you will never be able to get loose again to all eternity. For by thy words thou shalt be condemned, if thou have not a care of thy tongue. “But I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matt. xii. 36.

CHAPTER VIII.

BUT ABRAHAM SAID, SON, REMEMBER THAT THOU IN THY LIFETIME RECEIVEDST THY GOOD THINGS, AND LIKEWISE LAZARUS EVIL THINGS: BUT NOW HE IS COMFORTED, AND THOU ART TORMENTED.—Verse 25.

THESE words are the answer to the request of the damned. The verse before (as I told you) is a discovery of the desires they have after they depart this world. Here is the answer, “Son, remember,” . . .

The answer signifies thus much, That instead of having any relief or ease, they are hereby the more tormented, and that by fresh recollections, or by bringing afresh their former

ill-spent life, while in the world, into their remembrance : Son, remember that thou hadst good things in thy lifetime. As much as if he had said, Thou art now sensible what it is to lose thy soul; thou art now sensible what it is to put off repentance; thou art now sensible that thou hast befooled thyself, in that thou didst spend that time in seeking after outward, momentary, earthly things, which thou shouldst have spent in seeking to make Jesus Christ sure to thy soul; and now, through thy anguish of spirit in the pains of hell, thou wouldst enjoy that which in former time thou didst make slight of; but alas! thou art here beguiled and altogether disappointed; thy crying will now avail thee nothing at all. This is not the accepted time. 2 Cor. vi. 2. This is not a time to answer the desires of wretched reprobates. If thou hadst cried out in good earnest while grace was offered, much might have been; but then thou wast careless, and didst turn the forbearance and goodness of God into wantonness. Wast thou not told, that those who would not hear the Lord when he did call, should not be heard when they did call; but contrariwise, he would laugh at their calamity, and mock when their fear did come? Prov. i. 24-28.

Now, therefore, instead of expecting the least drop of mercy and favor, call into thy mind how thou didst spend those days which God did permit thee to live; I say, remember, that in thy lifetime thou didst behave thyself rebelliously against the Lord, in that thou wert careless of his word and ordinances, yea, and of the welfare of thine own soul also. Therefore, now, I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlasting astonishment and confusion.

From these words, therefore, which say, "Remember that thou in thy lifetime receivedst thy good things," there are these things to be taken notice of.

I. They that by putting off repentance, and living in their sins, lose their souls, shall, instead of having the least measure of comfort when they come into hell, have their ill-spent life always very fresh in their remembrance. While they live here, they can sin and forget it; but when they depart, they shall have it before them; they shall have a remembrance, or their memory notably enlightened, and a clearer, and a continual sight of all their wicked practices that they wrought and did while they were in the world. "Son, remember," saith he. Then you will be made to remember. As if he had said,

1. Remember how thou wert born in sin, and brought up in the same.

2. Remember how thou hadst many a time the gospel preached to thee for taking away of the same, by him whom the gospel doth hold forth.

3. Remember, that out of love to thy sins and lusts, thou didst turn thy back on the tenders of the same gospel of good tidings and peace.

4. Remember that the reason why thou didst lose thy soul, was because thou didst not close in with free grace, and the tenders of a loving and free-hearted Jesus Christ.

5. Remember how near thou wast to turning at such and such a time; only thou wast willing to give way to thy lusts when they wrought, to drunkards when they called, to pleasures when they proffered themselves, to the cares and encumbrances of the world, which, like so many thorns, did choke that or those convictions that were set on thy heart.

6. Remember how willing thou wast to satisfy thyself with an hypocrite's hope, and with a notion of the things of God, without the real power and life of the same.

7. Remember how thou, when thou wast admonished to turn, didst put off turning and repenting till another time.

8. Remember how thou didst dissemble at such a time, lie at such a time, cheat thy neighbor at such a time, mock,

flout, scoff, taunt, hate, persecute the people of God at such a time, in such a place, among such company.

9. Remember, that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; while the saints were praying, thou wast cursing; while they were speaking good of the name of God, thou wast speaking evil of the saints of God. O then, thou shalt have a scalding hot remembrance of all thy sinful thoughts, words, and actions, from the very first to the last of them that ever thou didst commit, in all thy lifetime. Then thou wilt find that scripture to be a truth, Deut. xxviii. 65, 66, 67, "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Nay, thou shalt find worse things to thy woe than this scripture doth manifest. For indeed there is no tongue able to express the horror, terror, torment, and eternal misery, that those poor souls shall undergo, without the least mitigation or ease. A very great part of it shall come from that quick, full, and continual remembrance of their sins that they shall have; and therefore there is much weight in these words, "Son, remember that thou in thy lifetime hadst thy good things."

From these words you see this is to be observed, that the ungodly shall remember, or have in remembrance the *mispending* of their lives: "Remember that in thy *lifetime* thou hadst thy good things. You may take these words, "good things," either simply for the things of this world, which in themselves are called and may be called "good things;" or else with these words, namely, the things of

this life; all the pleasures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much cheer themselves therewith. 'Soul, eat, drink, and be merry; for thou hast much goods laid up for many years.' Luke xii. 19. Now, I say, God, according to his glorious power and wisdom, will make poor creatures have always in their minds a fresh and clear remembrance of their ill-spent life. He will say unto them, Remember, remember, that in thy lifetime it was thus and thus with thee, and in thy lifetime thy carriage was so and so.

If sinners might have their choice, they would not have their sins and transgressions so much in the remembrance, as is evident by their carriages here in this world: for they will not endure to entertain a serious thought of their filthy life; they put far away the evil day (Amos vi. 3; Ezek. xii. 27), and labor by all means to put the thoughts of it out of their mind; but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ comes to judgment, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, to convince them. Jude 14, 15. They will not willingly take notice of them now; but then they shall, hereafter, in spite of their teeth; for those that die out of Christ, shall be made to see, acknowledge, and confess their guilt, do what they can, when they lift up their eyes in hell, and remember their transgressions. God will be a swift witness against them (Mal. iii. 5); and will say, Remember what thou didst in thy lifetime; how thou didst live in thy lifetime. Ha, friend! If thou dost not in these days of light remember the days of darkness, Eccles. xi. 8, (the days of death, hell, and judgment), thou shalt be made in the days of darkness, death, hell, and at the judgment too, to remember the days of the gospel, and how thou didst disregard them too, to thy

own destruction and everlasting misery. This is intimated in the 25th chapter of St. Matthew.

“Remember that in thy lifetime thou receivedst thy *good* things.”

The great God, instead of giving the ungodly any ease, will even aggravate their torments. First, by slighting their perplexities, and by telling them what they must be thinking of. Remember, saith he, O ye lost souls, that you had your joy in your lifetime; your peace in your lifetime; your comforts, delights, ease, health, wealth—your heaven, your happiness, and your portion in your lifetime.

O miserable state! Thou wilt then be in a sad condition indeed, when thou shalt see that thou hast had thy good things, thy best things, thy pleasant things; for that is clearly signified by these words, “Remember that thou in thy lifetime hadst thy good things,” or, all the good things that thou art likely to have. From whence take notice of another truth (though it be a dreadful one), which is this: There are many poor creatures who have all their good, sweet, and comfortable things, in this life, or while they are alive in this world: “Remember,” saith he, “that in thy lifetime thou hadst thy good things.”

The wicked’s good things will shortly have an end; they will last no longer with them than this life, or their lifetime. Psalm xvii. 14. That scripture was not written in vain: “As the crackling of thorns under a pot, so is the laughter of a fool: this also is vanity. Eccles. vii. 6. It is like the crackling of thorns under a pot—makes a little blaze for a sudden, a little heat for a while; but come and consider it by and by, and instead of a comfortable heat, you will find nothing but a few dead ashes; and instead of a flaming fire, nothing but a smell of smoke.

There is a time coming, that the ungodly would be glad of a better portion, when they shall see the vanity of this, that is, when they shall see what a poor thing it is, for a

man to have his portion in this world. It is true, while they are here on this side hell, they think there is nothing to be compared with riches, honors, and pleasures in this world; which makes them cry out, Who will show us any good? (Psalm iv. 7) that is, any comparable to the pleasures, profits, and glory of this world? But then they will see there is another thing that is better and of more value than ten thousand worlds. And seriously, friends, will it not grieve you, trouble, perplex, and torment you, when you shall see that you lost heaven for a little pleasure and profit in your lifetime? Certainly it will grieve you and perplex you exceedingly, to see what a blessed heaven you lost for a dung-hill world. O! that you did but believe this! that you did but consider this, and say within yourselves, What! shall I be contented with my portion in this world! What! shall I lose heaven for this world! I say, consider it while you have day-light, and gospel light, while the Son of God doth hold out terms of reconciliation to you; lest you be made to hear such a voice as this is, "Son, remember, that in thy lifetime thou receivedst thy good things;" thy comforts, thy joys, thy ease, thy peace, and all the heaven thou art like to have. O poor heaven! O short pleasures! What a pitiful thing it is to be left in such a case! Soul, consider: Is it not miserable to lose heaven, for twenty, thirty, or forty years' sinning against God? When thy life is done, thy heaven is also done. When death comes to separate thy soul and body, in that day also thou must have thy heaven and happiness separated from thee, and thou from that. Consider these things betimes, lest thou have thy portion in thy lifetime. For if in this life only we have our portion, we are of all people the most miserable. 1 Cor. xv. 19. Again, consider, that when other men (the saints) are to receive their good things, then thou hast had thine! When others are to enter into joy, then thou art to leave and depart from thy joy! When others are to go to God thou must go the devil!

O miserable man! Thou hadst better never been born, than to be an heir of such a portion; therefore, I say, have a care it be not thy condition.

“Remember that thou receivedst thy good things, and Lazarus evil things.”

These words do not only hold forth the misery of the wicked in this life, but also great consolation to the saints; where he saith, “And Lazarus evil things,” that is, Lazarus had his evil things in his lifetime, or when he was in the world. From whence observe,

1. That the life of the saints, so long as they are in this world, is attended with many evils or afflictions: which may be discovered to be of divers natures; as saith the scriptures, “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” Ps. xxxiv. 19.

2. Take notice, that the afflictions or evils that accompany the saints, may continue with them their lifetime, so long as they live in this vale of tears; yea, and they may be diverse, that is, of several sorts; some outward, some inward, and that as long as they shall continue here below, as hath been the experience of all saints in all ages. And this might be proved at large; but I only hint at these things, though I might enlarge much upon them.

3. The evils that do accompany the saints will continue *no longer* with them than their lifetime. And here indeed lies the comfort of believers, the Lazaruses, the saints; they must have all their bitter cup wrung out to them in their lifetime; here must be all their trouble; here must be all their grief. Behold, saith Christ, the world shall rejoice, but ye shall lament; but your mourning—mark it, shall be turned into joy. John xvi. 20. You shall lament, you shall be sorrowful, you shall weep in your lifetime; but your sorrow shall be turned into joy; and your joy no man (let him be what he will), no man shall take away from you.

Now if you think, when I say the saints have all their evil

things in their lifetime, that I mean, they have nothing else but trouble in this their lifetime, this is your mistake; for let me tell you, that though the saints have all their evil things in their lifetime, yet even in their lifetime they have also joy unspeakable and full of glory, while they look not at the things that are seen, but at the things which are not seen. The joy that the saints have sometimes in their heart, by a believing consideration of the good things to come when this life is ended, doth fill them fuller of joy, than all the crosses, troubles, temptations, and evils, that accompany them in this life, can fill them with grief. 2 Cor. iv.

But some saints may say, 'My troubles are such as are ready to overcome me.' *Answ.* Yet be of good comfort, they shall last no longer than thy lifetime.

'But my trouble is, I am perplexed with an heart full of corruption and sin, so that I am much hindered in walking with God.' *Answ.* It is likely so; but thou shalt have these troubles no longer than thy lifetime.

'But I have a cross husband, and that is a great grief to me.'

Well, but thou shalt be troubled with him no longer than thy lifetime; and therefore be not dismayed, be not discomfited; thou shalt have no trouble longer than this lifetime.

Art thou troubled with cross children, cross relations, cross neighbors? They shall trouble thee no longer than this lifetime.

Art thou troubled with a cunning devil? with unbelief? Yea, let it be what it will (if thou be a believer), thou shalt take thy farewell of them all after thy lifetime is ended. O excellent assurance! Then "God shall wipe away all tears from your eyes; there shall be no more death, nor sorrow, nor crying, nor any more pain; for the former things are passed away."

But now, on the contrary, if thou be not a right and

sound believer, then, though thou shouldst live a thousand years in this world, and meet with sore afflictions every day; yet these afflictions, be they ever so great and grievous, are nothing to that torment that will come upon thee, both in soul and body, after this life is ended.

I say, be what thou wilt, if thou be found in unbelief, or under the first covenant, thou art sure to smart for it at the time when thou dost depart this world. But the thing to be lamented is, for all this is so sad a condition to be fallen into, yet poor souls are for the most part senseless of it; yea, so senseless (at some times) as though there was no such misery to come hereafter. Because the Lord doth not immediately strike with his sword, but doth bear long with his creatures, waiting that he might be gracious: therefore, I say, the hearts of the sons of men, are wholly set in there to do evil. Eccles. viii. 11. And that forbearance and goodness of God, that one would think should lead them to repentance, are abused to their ruin; the devil hardening them, by their continuing in sin, and by blinding their eyes, as to the end of God's forbearance towards them. Thus they are led away with a very hardened and senseless heart, even until they drop into eternal destruction.

But, poor hearts, they must have a time in which they must be made sensible of their former behaviors, when the just judgments of the Lord shall flame about their ears; insomuch that they shall be made to cry out again with anguish, 'I am sorely tormented in this flame.'

"But now he is comforted, and thou art tormented."

As if he should say, Now hath God recompensed both Lazarus and you, according to what you sought after, while you were in the world. As for your part, you did neglect the precious mercy and goodness of God; you did turn your back on the Son of God, that came into the world to save sinners; you made a mock of preaching the gospel; you were admonished over and over, to close in with the loving-

kindness of the Lord, in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty years; all which time, you, instead of spending it to make your calling and election sure (2 Pet. i. 10) did spend it in making eternal damnation sure to your soul. And also Lazarus, in his lifetime did make it his business to accept of my grace and salvation in the Lord Jesus Christ. When thou wast in the alehouse, he frequented the word preached; when thou wert jeering at goodness, he was sighing for the sins of the times; while thou wert swearing, he was praying. In a word, while thou wert making sure of eternal ruin, he by faith in the blood of the Lord Jesus Christ, was making sure of eternal salvation. Therefore, "now he is comforted, and thou art tormented."

Here then you may see, that as the righteous shall not be always void of comfort and blessedness; so neither shall the ungodly go always without their punishment. As sure as God is in heaven, it will be thus: they must have their several portions. And therefore you that are the saints of the Lord, follow on; be not dismayed, "Forasmuch as you know, that your labor is not in vain in the Lord." 1 Cor. xv. 58. Your portion is eternal glory. And you that are so loath now to close in with Jesus Christ, and to leave your sins to follow him, your day is coming (Psalm xxxvii. 13), in which you shall know, that your sweet morsels of sin that you so easily take down (Job xx. 12, 13, 14), and it scarce troubles you, will have a time so to work within you to your eternal ruin, that you will be in a worse condition than if you had ten thousand devils tormenting you. Nay, you had better have been plucked limb from limb a thousand times (if it could be); than to be partakers of this torment, which will assuredly, without mercy, lie upon you.

CHAPTER IX.

AND BESIDES ALL THIS, BETWEEN US AND YOU THERE IS A GREAT GULF FIXED: SO THAT THEY WHICH WOULD PASS FROM HENCE TO YOU, CANNOT; NEITHER CAN THEY PASS TO US, THAT WOULD COME FROM THENCE.—Verse 26.

THESE words are still part of the answer that the souls in hell shall have for all the sobbings, sighings, grievous cries, tears, and desires that they have, to be released out of those intolerable pains they feel and are perplexed with. And, oh! methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the world, to fall down dead. The verse I last spoke about was, and is, a very terrible one, and aggravates the torments of poor sinners wonderfully, where he saith, "Remember that thou in thy lifetime hadst thy good things, and Lazarus his evil things," &c. I say, the words are very terrible to those poor souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken as to the present condition of the sinner. These do not only back the former, but do yet further aggravate their misery, holding forth that which will be more intolerable. The former verse is enough to smite any sinner into a swoon, but this to make them fall down dead, where he saith, "And besides all this," there is something to aggravate thy misery yet far more abundantly. I shall briefly speak to the words as they have relation to the terror spoken of in the verses before. As if he had said, Thou thinkest the present state unsupportable; it makes thee sob and sigh; it makes thee to rue the time that ever thou wert born; now thou findest the want of mercy; now thou wouldst leap at the least dram of it; now thou feelest what it is to slight the tenders of the grace of God; now it makes thee to sob,

sigh, and roar exceedingly, for the anguish that thou art in. “But besides all this,” I have other things to tell thee of, that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the gospel; the devil hath been too hard for thee, and hath made thee miss of heaven; thou art now in hell among an innumerable company of devils and all thy sins beset thee round; thou art all overwrapped in flames, and canst not have one drop of water to give thee any ease; thou criest in vain, for nothing will be granted; thou seest the saints in heaven, which is no small trouble to thy lost soul; thou seest that neither God nor Christ takes any care to ease thee, or speak any comfort unto thee. “But besides all this,” there thou art like to lie. Never think of any ease, never look for any comfort; repentance now will do thee no good; the time is past, and can never be called again. Look! what thou hast now, thou must have for ever. It is true, I spoke enough before to break thine heart asunder; “but besides all this,” there lie and swim in flames for ever.

These words of Christ, “besides all this,” are terrible words indeed. I will give you the scope of them in a similitude. Set the case, you should take a man and tie him to a stake, and with red hot pincers, pinch off his flesh by little pieces, for two or three years together; and at last, when the poor man cries for ease and help, the tormentors answer, Nay, “but besides all this,” you must be handled much worse. We will serve you thus these twenty years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red hot spit; would not this be lamentable? Yet this is but a flea-biting to the sorrow of those that go to hell; for if a man were served so, there would, ere it were long, be an end of him. But he that goes to hell shall suffer ten thousand times worse torments than these, and yet shall never be quite dead under them. There they shall be ever whining, pining,

weeping, mourning; ever tormented without ease, and yet never dissolved into nothing. If the biggest devil in hell might pull thee all to pieces, and rend thee as small as dust, and dissolve thee into nothing, thou wouldst count this a mercy. But here thou mayst lie and fry, scorch, and broil, and burn for ever. For ever, that is a long while, and yet it must be so long. "Depart from me," saith Christ, "into everlasting fire," into the fire that burns for ever, "prepared for the devil and his angels." Matt. xxv. 41.

Oh! thou that wast loath to foul thy foot if it were but dirty, or did but rain; thou that wast loath to come out of the chimney corner, if the wind did but blow a little cold; and wast loath to go half a mile, yea, half a furlong, to hear the word of God, if it were but a little dark; thou that wast loath to leave a few vain companions, to edify thy soul, thou shalt have fire enough, thou shalt have night enough, and evil company far more than enough, if thou miss of Jesus Christ; "and besides all this," thou shalt have them for ever, and for ever.

O thou that dost spend whole nights in carding and dicing, in rioting and wantonness; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest spendthrift in the country; thou that lovest to sin in a corner when nobody sees thee! O thou that for by-ends dost carry on the hypocrite's profession, because thou wouldst be counted somebody among the children of God, but art an enemy to the things of Christ in thine heart; thou that dost satisfy thyself, either with sins, or a bare profession of godliness, thy soul will fall into extreme torments and anguish, so soon as ever thou dost depart this world, and there thou shalt be weeping and gnashing thy teeth. Matt. viii. 11, 12. And besides all this, thou art never like to have any ease or remedy. Never look for any deliverance. Thou shalt die in thy sins, and be tormented as many

years as there are stars in the firmament, or sands on the sea-shore; and besides all this thou must abide it for ever.

‘And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.’ “There is a great gulf fixed.” You will say, What is that? It is a nice question; therefore first seek thou rather to enter in at the strait gate, than curiously to inquire what this gulf is.

But, if thou wouldst needs know, if thou do fall short of heaven, thou wilt find it this, namely, the everlasting decree of God; that is, there is a decree gone forth from God, that those who fall short of heaven in this world, God is resolved they shall never enjoy it in the world to come. And thou wilt find this gulf so deep, that thou shalt never be able to wade through it as long as eternity lasts. As Christ saith, “Agree with thine adversary quickly, whilst thou art in the way with him; lest he hale thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: I tell thee thou shalt in no wise come out thence:” (there is the gulf, the decree:) “Thou shalt not depart thence till thou hast paid the uttermost farthing,” or “very last mite.” Luke xii. 58, 59. These words, therefore, “there is a great gulf fixed,” I understand to be the everlasting decree of God. God hath decreed, that those who go to heaven, shall never go from thence again into a worse place; and also that those that go to hell, and would come out, shall not come out from thence again. And, friend, this is such a gulf, so fixed by him that cannot lie, that thou wilt find it so, which way soever thou goest, whether it be to heaven or hell. Here therefore thou seest how secure God will make those who die in the faith: God will keep them in heaven; but those that die in their sins, God will throw them into hell, and keep them there; so that they that would go from heaven to hell cannot, neither can they come

from hell that would go to heaven. Mark, he doth not say, they would not: for O how fain would those who have lost their souls for a lust, for twopence, for a jug of ale, for a strumpet, for this world, come out of that hot scalding fiery furnace of God's eternal vengeance, if they might. But here is their misery. 'They that would come from you to us,' that is, 'from hell to heaven,' cannot; they must not, they shall not. They cannot. God hath decreed it, and is resolved the contrary. Here therefore lies the misery; not so much that they are in hell, but that there they must lie for ever and ever.

Therefore, if thy heart would at any time tempt thee to sin against God, cry out, No; for then I must go to hell, and lie there for ever. If the drunkards, swearers, liars, and hypocrites, did but take this doctrine soundly down, it would make them tremble when they think of sinning. Ah, poor souls, now they will make a mock of sin (Prov. xiv. 9), and play with it as a child doth play with a rattle; but the time is coming, that these rattles that they now play with, will make such a noise in their ears and consciences, that they shall find that if all the devils in hell were yelling at their heels, the noise would not be comparable to it. Friend, thy sins, as so many bloodhounds, will first hunt thee out, and then take thee and bind thee, and hold thee down for ever. Numb. xxxii. 23; Prov. v. 22. They will gripe thee and gnaw thee as if thou hadst a nest of poisonous serpents in thy bowels. Job xx. 14. And this will not be for a time! but, as I have said, for ever,—for ever,—for ever!

CHAPTER X.

THEN HE SAID, I PRAY THEE THEREFORE, FATHER, THAT THOU WOULDST SEND HIM TO MY FATHER'S HOUSE.—Verse 27.

THE verse before, I told you, was spoken partly to hold forth a desire that the damned have, to be freed of their endless misery. Now this verse still holds forth the cries of those poor souls as very vehement. They would very fain have something granted to them; but it will not be, as will more clearly appear afterward.

“Then he said, I pray thee *therefore*, father,” &c. As if he should say, Seeing I have brought myself into such a miserable condition, that God will not regard me, that my exceeding loud and bitter cries will not be heard for myself: seeing I must not be admitted to have so much as one drop of cold water, nor the least help from the poorest saints: and seeing, besides all this, here my soul must lie to all eternity, broiling and frying; seeing I must, whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire; seeing my state is such, that I would not wish a dog in my condition; “*send him to my father's house.*” It is worthy to be taken notice of (again) who it is he desired to be sent, namely, Lazarus. O friend, see here how the stout hearts and stomachs of poor creatures will be humbled. As I said before, they will be so brought down, that those things that they disdained and made light of in this world, they would be glad of in the life to come. Lazarus by this man was so slighted once, that he thought it a dishonor that he should eat with the dogs of his flock. ‘What, shall I regard Lazarus, scrubbed, beggarly Lazarus? What, shall I so far dishonor my fair, sumptuous, and gay

house, with such a scabbed creep-hedge as he? No, I scorn he should be entertained under my roof.' Thus in his lifetime, while he was in his bravery; but now he is come into another world; now he is parted from his pleasures; now he sees his fine house, his dainty dishes, his rich neighbors and companions and he are parted asunder; now he finds, instead of pleasures, torments; instead of joys, heaviness; instead of heaven, hell; instead of the pleasures of sin, the horror and guilt of sin: O now, send Lazarus!

Lazarus, it may be, might have done him some good, if he might have been entertained in time past, and might have persuaded him at least not to have gone on so grievously wicked; but he slights him, will not regard him; he is resolved to disown him, though he lose his own soul for so doing. 'Ay, but now send Lazarus, if not to me, to my father's house, and let him tell them, from me, that if they run on in sin, as I have done, they must, and shall receive the same wages, that I have received.'

Take notice of this, you that are despisers of the least of the Lazaruses of our Lord Jesus Christ. It may be now you are loath to receive these little ones of his, because they are not gentlemen; because they cannot, with Pontius Pilate, speak Hebrew, Greek, and Latin. Nay, they must not speak to them, to admonish them; and all because of this. Though now the gospel of the Lord Jesus Christ may be preached to them freely, and for nothing; nay, they are now desired to hear and receive it; though now they will not own, regard, and embrace these Christian proffers of the glorious truth of Jesus, because they come out of some of the basest earthen vessels (1 Cor. i. 26); yet the time is coming, when they will both sigh and cry, "Send *him* to my father's house." I say, remember this, ye that despise the day of small things; the time is coming when you would be glad if you might enjoy from God, from Christ, or his saints, one small drop of cold water, though now you are

unwilling to receive the glorious distilling drops of the gospel of our Lord Jesus.

Again, see here the lamentable state they are in, that go to hell, from their fathers, mothers, sisters, brothers, &c. While they are in this world, men delight to set their children ill examples; and also children love to follow the wicked steps of their ungodly parents. But when they depart this life, and drop down into hell, and find themselves in irrecoverable misery, then they cry, 'Send somebody to my father's house, to my brother's house. Tell them my state is miserable; tell them I am undone for ever; and tell them also, that if they will be walking in these ungodly steps wherein I left them, they will assuredly fall into this place of torments.'

"I pray thee, send him to my *father's* house." Ah! friends and neighbors, it is likely you little think of this, that some of your friends and relations are crying out in hell, Lord, send somebody to my father's house, to preach the gospel to them, lest they also come into these torments.

Here men, while they live, can willingly walk together in the way of sin; and when they are parted by death, they that are living seldom or never consider the sad condition that they that are dead are descended into. But ye ungodly fathers, how are your ungodly children roaring now in hell! and your ungodly parents that lived and died ungodly, now also in the pains of hell! And one drunkard is singing on the alehouse bench, and another roaring under the wrath of God, saying, 'O that I was with him! how would I rebuke him, and persuade him by all means to leave off those evil courses! O that they did but consider what I now suffer for pride, covetousness, drunkenness, lying, swearing, stealing, whoring, and the like! Oh! did they but feel the thousandth part thereof, it would make them look about them, and not buy sin at so dear a rate as I have done; even with the loss of my precious soul!'

“Send him to my father’s *house*.” ‘Not, to my father, but to my father’s house. It may be, there are ungodly children, there are ungodly servants, wallowing in their ungodliness; send him therefore to my father’s house. It is likely, they are still the same that I left them. I left them wicked, and they are wicked still; I left them slighers of the gospel, saints, and ways of God, and they do it still. “Send him to my father’s house:” it is likely there is but a little between them and the place where I am. Send him to-day, before to-morrow, “lest they come into the same place of torment.” I pray thee thou wouldst *send* him. I beg it on my bended knee, with crying and tears, in the agony of my soul. It may be they will not consider, if thou do not send him. I left them sottish enough; hardened as well as I. They have the same devil to tempt them, the same lusts and world to overcome them: “I pray thee therefore that thou wouldst send him to my father’s house;” make no delay lest they lose their souls; lest they come hither: if they do, they are likely never to return again. Oh! little do they think, how easily they may lose their souls. They are apt to think their condition to be as good as the best, as I once through ignorance did; but send him, send him—send him without delay, “lest they come into this place of torment.” O that thou, Lord, wouldst give him commission; do thou send him thyself. The time was, when I, together with them, slighted those that were sent of God; though we could not deny but that they spake the word of God, and were sent of him, as our conscience told us; yet we preferred the calls of men before the calls of God: for though they had the one, yet because they had not the other in that antichristian way which we thought meet, we could not, would not, either hear them ourselves, nor yet give our consent that others should. But now a call from God is worth all. Do thou therefore send him to my father’s house.’

‘The time was when we did not like it, except it might be preached in the synagogue. We thought it a low thing to preach and pray together in houses; we were too high-spirited, too superstitious; the gospel would not down with us, unless we had it in such a place, by such a man; no, nor then neither effectually. But now, O that I was to live in the world again, and might have that privilege, to have some acquaintance with blessed Lazarus, some familiarity with that holy man! What attendance would I give unto his wholesome words! How would I affect his doctrine, and close in with it! How would I square my life thereby! Now, therefore, as it is better to hear the gospel under a hedge, than to sit roaring in a tavern, so it is better to welcome God’s begging Lazaruses, than the wicked companions of this world. It is better to receive a saint in the name of a saint, a disciple in the name of a disciple (Luke x. 16), than to do as I have done. Oh! it is better to receive a child of God, that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and also the misery of man if without it, than to be daubed up with untempered mortar. Ezek. xiii. 10. Oh! I may curse the day that ever I gave way to the flatteries and fawning of a company of carnal men! But this my repentance is too late; I should have looked about me sooner, if I would have been saved from this woful place. Therefore send him, not only to the town I lived in, and unto some of my acquaintance, but to my father’s house.

‘In my lifetime, I did not care to hear that word that cut me most, and showed me my state aright. I was vexed to hear my sins mentioned, and laid to my charge; I loved him best that deceived me most; that said, Peace, peace, when there was no such thing. Jer. vi. 14. But now, O that I had been soundly told of it! O that it had pierced both mine ears and heart, and had stuck so fast, that nothing could have cured me, saving the blood of Christ! It is

better to be dealt plainly with, than that we should be deceived; they had better see their lost condition in the world, than stay while they be damned, as I have done. Therefore send Lazarus; send him to my father's house. Let him go and say, I saw your son, your brother, in hell, weeping, and wailing, and gnashing his teeth. Let him bear them down in it, and tell them plainly, it is so, and that they shall see their everlasting misery, if they have not a special care. Send him to my father's house.'

CHAPTER XI.

FOR I HAVE FIVE BRETHREN; THAT HE MAY TESTIFY UNTO THEM, LEST THEY ALSO COME INTO THIS PLACE OF TORMENT.—Verse 28.

THESE words are (if I may so say) a reason given by those in hell, why they are restless and do cry so loud: it is that their companions might be delivered from those intolerable torments, which they must and shall undergo, if they fall short of everlasting life by Jesus Christ. "Send him to my father's house; for I have *five brethren*." Though while they lived among them in the world, they were not so sensible of their ruin; yet now they are passed out of the world, and do partake of that which before they were warned of, they can, I say, there cry out, Now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to pass.

"For I have five brethren." Here you may see that there may be, and are, whole households in a damnable state and condition, as our Lord Jesus doth by this signify. 'Send him to my father's house, for they are all in one state; I left all my brethren in a pitiful state.' People while they live here, cannot endure to hear that they should be *all* in a

miserable condition ; but when they are under the wrath of God, they see it, they know it, and are very sure of it : for they themselves, when they were in the world, lived as the others do, but they fell short of heaven ; and therefore if the others go on, so shall they. Oh ! therefore send quickly to my father's house, for all the house is in an undone condition, and must be damned if they continue so.

The thing observable is this, namely, That *those that are in hell, do not desire that their companions should come thither*. Nay rather, saith he, 'Send him to my father's house, and let him testify to them that are therein, lest they also come into this place of torment.'

Quest. But some may say, What is the reason that the damned should desire not to have their companions come into the same condition that they are fallen into, but rather that they might be kept from it, and escape that dreadful state ?

Answ. I do believe there is scarce so much love in any of the damned in hell, as really to desire the salvation of any. But in that there is any desire in them that are damned, that their friends and relations should not come into that place of torment, it appears to me, to be rather for their own ease, than for their neighbor's good ; for let me tell you, this I do believe, that it will aggravate the grief and horror of them, to see their ungodly neighbors in the like destruction with them. For where the ungodly do live and die, and descend into the pit together, the one is rather a vexation to the other, than any thing else.

And it must needs be so, because there are no ungodly people that do live ungodly together, but they do learn ill examples one of another, as thus : If there live one in the town that is very expert and cunning for the world, why now, the rest that are of the same mind with him, they will labor to imitate and follow his steps : this is commonly seen. Again, If there be one given to drunkenness, others of the

town, through his means, run the more into that sin with him, and do accustom themselves the more unto it, because of his enticing them, and also by setting such an ill example before them. And so, if there be any addicted to pride, and must needs be in all the newest fashions, how doth their example provoke others to love and follow the same vanity! spending that upon their lusts, which should relieve their own and others' wants. Also, if there be any given to jesting, scoffing, lying, whoring, backbiting, junketing, wantonness, or any other sin; they that are most expert in these things, do oftentimes entangle others, that peradventure would not have been so vile as now they are, had they not had such an example; and hence they are called corrupters. Isa. i. 4.

Now these will by their doings exceedingly aggravate the condemnation of one another. He that did set his neighbor an ill example, and thereby caused him to walk in sin, he will be found one cause of his friend's destruction, insomuch that he will have to answer for his own sin, and for a great part of his neighbor's too, which will add to his destruction; as the scripture in Ezekiel sheweth, where, speaking of the watchman that should give the people warning, if he do not, though the man did die in his sins, yet his blood shall be required at the watchman's hand.

So here let me tell thee that if thou shouldst be such an one, as by thy conversation and practices shall be a trap and a stumbling-block, to cause thy neighbor to fall into eternal ruin; though he be damned for his own sin, yet God may, nay he will, charge thee as being guilty of his blood, in that thou didst not content thyself to keep from heaven thyself, but didst also by thy filthy conversation keep away others, and cause them to fall with thee. O therefore, will not this aggravate thy torment? Yea, if thou shouldst die and go to hell before thy neighbors or companions, besides the guilt of thine own sins, thou wouldst be so loaden with the fear

of the damnation of others to be laid to thy charge, that thou wouldst cry out, 'O send one from the dead to this companion, and that companion, with whom I had society in my lifetime, for I see my cursed carriage will be one cause of his condemnation, if he fall short of glory! I left him living in foul and heinous offences; but I was one of the first instruments to bring him to them. Oh! I shall be guilty both of my own and his damnation too! O that he might be kept out hence, lest my torment be aggravated by his coming hither!'

For where ungodly people do dwell together, they being a snare and stumbling-block one to another by their practice, they must be a torment one to another and an aggravation of each other's damnation. 'O cursed be thy face, saith one, that ever I set mine eyes on thee; it was all of thee; I may thank thee; it was thee that did entice me, and ensnare me; it was your filthy conversation that was a stumbling-block to me; it was your covetousness, it was your pride, your haunting the alehouse, your gaming and whoring; it was all of you that I fell short of life! If you had set me a good example as you set me an ill one, it may be I might have done better than now I do; but I learned of you, I followed your steps, I took counsel of you. O that I had never seen your face! O that thou hadst never been born to do my soul this wrong, as you have done!' 'Oh! saith the other, and I may as much blame you; for do you not remember how at such a time, and at such a time, you drew me out and drew me away, and asked me if I would go with you, when I was going about other business, about my calling; but you called me away, you sent for me, you are as much in the fault as I. Though I were covetous, you were proud; and if you learned covetousness of me, I learned pride and drunkenness of you. Though I taught you to cheat, you taught me to whore, to lie, to scoff at goodness. Though I, base wretch, did stumble you in some things, you

did as much stumble me in others. I can blame you, as you blame me; and if I have to answer for some of your most filthy actions, you have to answer for some of mine. I would you had not come hither; the very looks of you do wound my soul, by bringing my sins afresh into my mind, the time when, the manner how, the place where, the persons with whom. It was with you, you! Grief to my soul! Since I could not shun your company there, O that I had been without your company here!

I say therefore, for those that have sinned together, to go to hell together, it will very much perplex and torment them both; therefore, I judge this, one reason why they that are in hell do desire that their companions or friends do not come thither into the same place of torment that they are in. And, therefore, where Christ saith that the damned souls cry out, 'Send to our companions, that they may be warned and commanded to look to themselves; O send to my five brethren!' it is because they would not have their own torments heightened by their company; and a sense, yea, a continual sense of their sins, which they caused them to commit when they were in the world with them. For I do believe, that the very looks of those that have been beguiled of their fellows, I say, their very looks will be a torment to them; for thereby will the remembrance of their own sins which they committed with them, be kept (if possible) the fresher on their consciences; and also, they will wonderfully have the guilt of the other's sins upon them, in that they were partly the cause of his committing them, being instruments in the hands of the devil, to draw them in too. And, therefore, 'lest this come to pass, "I pray thee, send him to my father's house."' For if they might not come hither, peradventure my torment might have some mitigation; that is, if they might be saved, then their sins will be pardoned, and not so heavily charged on my soul. But if they do fall into the same place where I am, the sins that I have caused

them to commit, will lie so heavy, not only on their soul, but also on mine, that they will sink me into eternal misery, deeper and deeper. "O, therefore, send him to my father's house, to my five brethren; and let him testify to them, lest they come into this place of torment." "

These words being thus understood, what a condition doth it show them to be in then, that now much delight in being the very ringleaders of their companions into sins of all sorts whatsoever.

While men live here, if they can be counted the cunningest in cheating, the boldest for lying, the archest for whoring, the subtlest for coveting and getting the world; if they can but cunningly defraud, undermine, cross, and anger their neighbors, yea, and hinder them from the means of grace, the gospel of Christ; they glory in it, take a pride in it, and think themselves pretty well at ease, and their minds are somewhat quiet, being beguiled with sin.

But, friend, when thou hast lost this life, and dost begin to lift up thine eyes in hell, and seest what thy sins have brought thee to; and not only so, but that thou (devil-like) by thy filthy sins didst cause others to fall into the same condemnation with thee; and that one of the reasons of their damnation was this, that thou didst lead them to the commission of those wicked practices of this world, and the lusts thereof; then, 'O that somebody would stop them from coming, lest they also come into this place of torment, and be damned as I am! How will it torment me!' Balaam could not be contented to be damned himself, but also he must by his wickedness cause others to stumble and fall. The Scribes and Pharisees could not be content to keep out of heaven themselves, but they must labor to keep out others too. Therefore theirs is the greater damnation.

The deceived cannot be content to be deceived himself; but he must labor to deceive others also. The drunkard cannot be content to go to hell for his sins, but he must

labor to cause others to fall into the same furnace with him. But look to yourselves, for here will be damnation upon damnation; damned for thine own sins, and damned for thy being partaker with others in their sins, and damned for being guilty of the damnation of others. Oh! how will the drunkards cry, for leading their neighbors into drunkenness! How will the covetous person howl for setting his neighbor, his friend, his brother, his children and relations, so wicked an example, by which he hath not only wronged his own soul, but also the souls of others! The liar, by lying, learned others to lie; the swearer learned others to swear; the whoremonger learned others to whore. Now all these, with others of the like sort, will be guilty, not only of their own damnation, but of others. I tell you, that some men have been so much the authors of the damnation of others, that I am ready to think that the damnation of them, will trouble them as much as their own damnation.

Some men, it is to be feared, at the day of judgment, will be found to be the authors of destroying whole nations. How many souls, do you think, Balaam with his deceit, will have to answer for? How many, Mahomet? How many, the Pharisees, that hired the soldiers to say the disciples stole away Jesus? (Matt. xxviii. 11-15), and by that means stumbled their brethren to this day. This was one means of binding them from believing the things of God and Jesus Christ, and so the cause of the damnation of their brethren to this very day.

How many poor souls hath Bonner to answer for, think you? and other filthy, blind priests? How many souls have they been the means of destroying by their ignorance and corrupt doctrine; preaching what was no better for men's souls, than ratsbane to the body, for filthy lucre's sake? They shall see, many of them, it is to be feared, that they will have whole towns to answer for, whole cities to answer for!

Ah, friend, I tell thee, thou that hast taken in hand to preach to the people, it may thou hast taken in hand, thou canst not tell what. Will it not grieve thee, to see thy whole parish come bellowing after thee to hell, crying out, 'This we may thank thee for; this is all of thee; thou didst not teach us the truth; thou didst lead us away with fables; thou wast afraid to tell us of our sins, lest we should not put meat fast enough into thy mouth. O cursed wretch, that ever thou shouldst beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad, but that thou didst reprove us, and also tell us that which we see now is the way of God was heresy, and a deceivable doctrine; and was not contented (blind guide as thou wert) to fall into the ditch thyself, but hast also led us thither with thee.

I say, look to thyself, lest thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached, and beguiled through my folly. Send him to the town in which I did preach last, lest I be the cause of their damnation. Send him to my friends from whence I came, lest I be made to answer for their souls and mine own too. Ezek. xxxiii. 1-8. O send him, therefore, and let him tell them, and testify unto them, lest they also come into this place of torment.

Consider ye that live thus in the world, while you are in the land of the living, lest you fall into this condition. Set the case, that thou shouldst by thy carriage destroy but a soul, but one poor soul, by one of thy carriages or actions, by thy sinful works; consider it now I say, lest thou be forced to cry, "I pray thee therefore, that thou wouldst send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

If so, then I shall not only say to the blind guides, look you to yourselves, and shut not out others. No, but this

doth reach not only unto all those that do keep souls from heaven by preaching, and the like, but speaks forth the doom of those that shall any ways be instrumental to hinder others from closing in with Jesus Christ. O what red lines will there be against all those rich, ungodly landlords, that so keep under their poor tenants, that they dare not go out to hear the word, for fear their rent should be raised, or they turned out of their houses! What sayst thou, landlord? Will it not cut thy soul when thou shalt see that thou couldst not be content to miss of heaven thyself, but thou must labor to hinder others also? Will it not give thee an eternal wound in thy heart, both at death and judgment, to be accused of the ruin of thy neighbor's soul, thy servant's soul, thy wife's soul, together with the ruin of thy own? Think on this, you drunken, proud, rich, and scornful landlords; think on this, mad-brained, blasphemous husbands, that are against the godly and chaste conversation of your wives; also you that hold your servants so hard to it, that you will not spare them time to hear the word, unless it be where, and when your lusts will let you. If you love your own souls, your tenants' souls, your wives' souls, your servants' souls, your children's souls; if you would not cry, if you would not howl, if you would not bear the burden of the ruin of others for ever; then I beseech you consider this doleful story, and labor to avoid the soul-killing torment that this poor wretch groaneth under, when he saith, "I pray thee therefore, that thou wouldst send him to my father's house."

"For I have five brethren; that he may testify," mark, "that he may testify, unto them, lest they also come into this place of torment."

These words have still something more in them than I have yet observed from them. There are one or two things more that I shall briefly touch upon; and therefore mark; he saith, "that he may testify unto them," &c. Mark, I

pray you, and take notice of the word, *testify*. He doth not say, and let him go unto them, or speak with, or tell them such and such things: No; but, let him testify, or affirm it constantly, in case any should oppose it. Let him *testify* unto them. It is the same word the scripture uses to set forth the vehemency of Christ in telling his disciples of him that should betray him, "And he testified, saying, One of you shall betray me." And he testified; that is, he spoke it so as to dash or overcome any that should have said, It shall not be. It is a word that signifies, that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. "And he commanded us," says Peter, "to preach, and to testify, that it is he that was ordained of God to be the judge of quick and dead." Acts x. 42. To testify; mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him "testify to them, lest they come into this place of torment."

From whence observe, that it is not an easy matter to persuade them who are in their sins alive in this world, that they must and shall be damned, if they turn not and be converted to God. "Let him testify to them;" let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this truth verified and cleared by the carriage of almost all men now in the world toward them that do preach the gospel, and show their own miserable state plainly to them, if they close not with it! If a man do but indeed labor to convince sinners of their sins, and lost condition by nature, though they must be damned if they live and die in that condition, O how angry are they at it! 'Look how he judges,' say they. 'Hark how he condemns us. He tells us we must be damned if we live and die in this state. We are offended at him; we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are going.' "Forbear,

why shouldst thou be smitten?" said the ungodly king to the prophet, when he told him of his sins. 2 Chron. xxv. 15, 16.

I say, tell the drunkard he must be damned if he leaves not his drunkenness; the swearer, liar, cheater, thief, covetous, railer, or any ungodly persons, they must and shall lie in hell for it, if they die in this condition; they will not believe you, nor credit you.

Again, tell others that there are many in hell that have lived and died in their conditions, and so are they likely to be, if they convert not to Jesus Christ, and be found in him; or that there are others that are more civil and sober men, who (although we know that their civility will not save them) if we do but tell them plainly of the emptiness and unprofitableness of that, as to the saving of their souls, and that God will not accept them, nor love them, notwithstanding these things, and that if they intend to be saved, they must be better provided than with such righteousness as this; they will either fling away, and come to hear no more, or else if they do come, they will bring such prejudice with them in their hearts, that the word preached shall not profit them; it being mixed not with faith, but with prejudice, in them that hear it. Heb. iv. 1, 2. Nay, they will some of them be so full of anger, that they will break out and call even those who speak the truth, heretics; yea, and kill them. Luke iv. 26-29. And why so? Because they tell them, that if they live in their sins, that will damn them; yet if they turn and live a righteous life, according to the holy, and just, and good law of God, that will not save them. Yea, because we tell them plainly, that unless they leave their sins and unrighteousness too, and close in with a naked Jesus Christ, his blood and merits, and what he hath done, and is now doing for sinners, they cannot be saved; and unless they do eat the flesh of the Son of Man and drink his blood, they have no life abiding in them; they gravel

presently, and are offended at it, (as the Jews were with Christ for speaking the same thing to them, John vi. 53, 60) and fling away themselves, their souls and all, by quarrelling against the doctrine of the Son of God; as indeed they do, though they will not believe they do. And therefore he that is a preacher of the word had need, not only tell them, but testify to them, again and again, that their sins, if they continue in them, will damn them and damn them again; and tell them again, their living honestly according to the law, their paying every one their own, their living quietly with their neighbors, their giving to the poor, their notion of the gospel, and saying, they do believe in Christ, will do them no good at the general day of judgment. Ha, friends! how many of you are there at this very day, that have been told once and again of your lost, undone condition, because you want the right, real, and saving work of God upon your souls? I say, hath not this been told you, yea, testified unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly life, and some drowned in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your souls, consider; and beg of God for Jesus Christ's sake, that he would work such a work of grace in your hearts, and give you such a faith in his Son Jesus Christ, that you may not only have rest here, as you think; not only think your state safe while you live here, but that you may be safe indeed; not only here, but also when you are gone; lest you do cry in the anguish and perplexity of your souls, Send one to my companions that have been beguiled by Satan, as I have been, and so by going on, come into this place of torment, as I have done.

Again, one thing more is to be observed from these words, "Let them testify to them, lest they come into this place of torment."

Mark, "lest they come into:" as if he had said, Or else

they will come into this place of torment, as sure as I am here. From whence observe, that though some souls do, for sin, fall into the bottomless pit before their fellows, because they depart from this world before them, yet the other abiding in the same course, are as sure to go to the same place, as if they were there already. How so? Because that all are condemned together; they have all fallen under the same law, and have all offended the same justice; and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction.

Mark, I pray you, what the scripture says, "He that believeth not is condemned already. John iii. 18. He is condemned as well as they; having broken the same law with them. If so, then what hinders but they will partake of the same destruction with them? Only the one hath not the law yet so executed upon them, because they are here; the other have had the law executed upon them: they are gone to drink that which they have been brewing, and thou art brewing that in this life, which thou must certainly drink. The same law, I say, is in force against you both; only he is executed, and thou art not. Just as if there were a company of prisoners at the bar, and all condemned to die: what, because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same law that executed its severity upon the parties now deceased, will, for certain, be executed upon them that are alive, in its appointed time. Even so it is here; we are all condemned by nature; if we close not in with the grace of God by Jesus Christ, we must, and shall be destroyed with the same destruction; and, therefore, "Send him," saith he, "lest," mark, "lest they come into this place of torment."

Again, "Send him to my father's house, and let him testify to them, lest they come into this place of torment." As if he had said, It may be he may prevail with them; it may be he may win upon them, and so they may be kept from

hence, from coming into this grievous place of torment. Observe again, that there is a possibility of obtaining mercy, if now, I say, now, in this day of grace we turn from our sins to Jesus Christ; yea, it is more than possible. And therefore, for thy encouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon God's own terms, and close with him effectually, God hath promised, yea, made many promises, that thy soul shall be conducted safe to glory, and shall, for certain, escape all the evils that I have told thee of; ay, and many more than I can imagine. Do but search the scriptures, and see how full of consolation they are to a poor soul that is minded to close in with Jesus Christ. "Him that cometh to me," saith Christ," "I will in no wise cast out." Though he be an old sinner, I will in no wise cast him out; mark, "in no wise;" though he be a great sinner, I will in no wise cast him out, if he comes unto me. Though he has slighted me ever so many times, and not regarded the welfare of his own soul, yet, let him now come unto me, and notwithstanding this, I will in no wise cast him out, nor throw away his soul. John vi. 37. Again, saith the apostle, "Now," (mark), "*Now* is the accepted time, now is the day of salvation." Now here is mercy in good store; now God's heart is open to sinners; now he will make you welcome; now he will receive any body if they do but come to Christ. "He that cometh to me," saith Christ, "I will in no wise cast out." And why? Because "now is the accepted time, now is the day of salvation. 2 Cor. vi. 2. As if the apostle had said, If you will have mercy, have it now; receive it now, close in with it now.

God hath a certain day to hold out his grace to sinners: now is the time, now is the day. It is true, there is a day of damnation, but this is a day of salvation. There is a day coming, wherein sinners must cry to the mountains to fall on them, to the hills to cover them from the wrath of

God; but now, now is the day in which he doth hold out his grace. There is a day coming, in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I say, if now you slight his grace and goodness which he holds out to you. Ah! friends, consider there are now hopes of mercy, but then there will not be; now Christ holds forth mercy unto you, but then he will not. Matt. vii. 23. Now there are his servants that beseech you to accept of his grace; but if thou lose the opportunity that is put into thine hand, thou thyself mayst beseech hereafter, and no mercy be given thee. "And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue;" and there was none given. Therefore, let it never be said of thee, as it will be said of some, Why is there a price put into the hand of a fool, seeing he hath no heart to it; seeing he hath no heart to make a good use of it? Prov. xvii. 16. Consider therefore, with thyself, and say, It is better going to heaven than to hell; it is better to be saved than damned; it is better to be with saints than with damned souls; and to go to God is better than to go to the devil.

Therefore, "seek the Lord while he may be found, and call upon him while he is near" (Isa. lv. 6); lest in thy trouble he leave thee to thyself, and say unto thee plainly, "Where I am, thither ye cannot come."

Oh! if they that are in hell might but now again have one such invitation as this, how would they leap for joy! I have thought sometimes, should God send but one of his ministers to the damned in hell, and give him commission to preach the free love of God in Christ extended to them, and held out to them, if now, while it is proffered to them, they will accept of his kindness; O how welcome would they make his news, and close in with it on any terms!

Certainly they would say, 'We will accept of grace on

any terms in the world, and thank you too, though it cost life and limbs to boot; we will spare no cost nor charge, if mercy may be had.' But, poor souls, while they live here, they will not part from sin, from hell-bred, devilish sin: no, they will rather lose their souls than lose their filthy sins.

But, friend, thou wilt change thy note before it be long, and cry, 'O simple wretch that I am, that I should damn my soul by sin! It is true, I have had the gospel preached to me, and have been invited in. I have been preached to, and have been warned of this; but "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." ' Prov. v. 12, 13. O therefore, I say, poor soul! is there now hope? Then lay thy hand upon thy mouth, and kiss the dust, and close in with the Lord Jesus Christ, and make much of his glorious mercy; and invite also thy companions to close in with the same Lord Jesus Christ, lest one of you do go to hell beforehand, and expect, with grief of heart, your companions to come after; and, in the mean time, with anguish of heart, do sigh and say, 'O send him to my companions, and let him testify to them, lest they also come into this place of torment.'

Now then, from what hath been said, there might many things be spoken by way of use and application; but I shall be very brief, and but touch some things, and so wind up

And, *first*, I shall begin with the sad condition of those that die out of Christ, and speak something to that.

You see, therefore, that the whole of this first part of the parable contains a sad declaration of the state of one living and dying out of Christ.

1. How that they lose heaven for hell, God for the devil, light for darkness, joy for sorrow.

2. How that they have not so much as the least comfort from God, who, in the time they live here below, neglect coming to him for mercy; not so much as one drop of cold water.

3. That such fools will repent of their folly, when repentance will do them no good, or when they shall be past recovery.

4. That all the comfort such souls are likely to have, they have now in this world.

5. That all their groanings and sighs will not move God to mitigate, in the least, his heavy hand of vengeance that is upon them, for the transgressions they have committed against him.

6. That their sad state is irrecoverable; for, mark, they must never, never come out of that condition.

7. Their desires will not be heard for their ungodly neighbors.

From these things then, I pray you, first consider the state of those who die out of Christ Jesus; yea, I say, consider their miserable state; and think thus with thyself, 'Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments.'

1. Think thus with thyself: 'What! shall I lose a long heaven for short pleasure? Shall I buy the pleasure of this world at so dear a rate, as to lose my soul for the obtaining of that? Shall I content myself with a heaven that will last no longer than my lifetime? What advantage will this be to me, when the Lord shall separate soul and body asunder, and send one to the grave, the other to hell; and at the judgment day, the final sentence of eternal ruin must be passed upon me?

2. Consider, that the profits, pleasures, and vanities of

this world will not last for ever; but the time is coming, yea, is just at the door, when they will give thee the slip, and leave thee in the suds, and in the brambles of all that thou hast done. And therefore, to prevent this thy dismal state, think thus with thyself: 'It is true, I love my sins, my lusts, and pleasures; but what good will they do me at the day of death and of judgment? Will my sins do me good then? Will they be able to help me when I come to fetch my last breath? What good will my profits do me? And what good will my vanities do, when death says he will have no Nay? What good will all my companions, fellow-jesters, jeerers, liars, drunkards, and all my wantons do me? Will they help to ease the pains of hell? Will these help to turn the hand of God from inflicting his fierce anger upon me? Nay, will they not rather cause God to show me no mercy, to give me no comfort, but rather to thrust me down in the hottest place of hell, where I may swim in fire and brimstone?'

3. Consider thus with thyself: 'Would I be glad to have all, every one of my sins, to come in against me, to inflame the justice of God against me? Would I be glad to be bound up in them, as the three children were bound in their clothes, and to be as really thrown into the fiery furnace of the wrath of almighty God, as they were into Nebuchadnezzar's fiery furnace?'

4. Consider thus: 'Would I be glad to have all and every one of the ten commandments to discharge themselves against my soul? The first saying, Damn him, for he hath broken me; the second saying, Damn him, for he hath broken me, and so on to the end. Consider how terrible this will be, yea more terrible than if thou shouldst have ten of the biggest pieces of ordnance in England to be discharged against thy body — thunder, thunder, one after another. Nay, this would not be comparable to the reports that the law (for the breach thereof) will give against thy

soul: for those can but kill the body, but these will kill both body and soul; and that not for an hour, a day, a month, or a year; but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting damnation, eternal destruction, eternal wrath and displeasure from God, eternal gnawings of conscience, eternal continuance with devils. O consider. It may be, the thought of seeing the devil doth now make thine hair to stand right up on thine head. O but this, to be damned, to be among all the devils, and that not only for a time, as I said before, but for ever, to all eternity! This is to be so wonderfully miserable, ever miserable, that no tongue of man, no, nor of angels, is able to express it.

5. Consider much with thyself: 'Not only my sins against the law will be laid to my charge, but also the sins I have committed in slighting the gospel, the glorious gospel: these also must come with a voice against me. As thus: Nay, he is worthy to be damned, for he rejected the gospel, he slighted the free grace of God tendered in the gospel. How many times wast thou (lost wretch) invited, entreated, beseeched, to come to Christ, to accept of mercy, that thou mightst have heaven, thy sins pardoned, thy soul saved, thy body and soul glorified; and all this for nothing but the acceptance; and through faith forsaking thoseimps of Satan, which by their embracements have drawn thee down toward the gulf of God's eternal displeasure?

How often didst thou read the promises, yea the free promises of the common salvation? How oft didst thou read the sweet counsels and admonitions of the gospel, to accept of the grace of God? But thou wouldst not, thou regardedst it not, thou didst slight all.

Again, that which will add to all the rest, thou shalt have the very mercy of God, the blood of Christ, the preachers of the word, together with every sermon, all the promises, in-

vitations, exhortations, and all the counsels and threatenings of the blessed word of God; thou shalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy sleep, thy goods, and also all hours, days, weeks, months, and years, together with whatsoever else God hath given thee; I say, thy abuse of all these shall come up in judgment against thy soul; for God will reckon with thee for every thing, whether it be good or bad. Eccles. xii. 14.

Nay, further, it is so unreasonable a thing for a sinner to refuse the gospel, that the very devils themselves will come in against thee, as well as Sodom, that damned crew. May not they, I say, come in against thee, and say, 'O thou simple man! O vile wretch! that had not so much care of thy soul, thy precious soul, as the beast hath of its young, or the dog of the very bone that lieth before him? Was thy soul worth so much, and didst thou so little regard it? Were the thunder-claps of the law so terrible, and didst thou so slight them? Besides, was the gospel so freely, so frequently, so fully tendered to thee, and yet hast thou rejected all these things?

Hast thou valued sin at a higher rate than thy soul, than God, Christ, angels, saints, and communion with them in eternal blessedness and glory? Wast thou not told of hell-fire, those intolerable flames? Didst thou never hear of those intolerable roarings of the damned ones that are therein? Didst thou never hear or read that doleful saying in the 16th of Luke, how the sinful man cries out among the flames, One drop of water to cool my tongue?' Thus, I say, may the very devils, being ready to go with thee into the burning furnace of fire and brimstone, though not for sins of so high a nature as thine, trembling say, 'O that Christ had died for devils, as he died for man! And, O that the gospel had been preached to us, as it hath been to thee! How would we have labored to have closed in with

it! But woe be to us, for we might never have it proffered; no, not in the least, though we would have been glad of it. But you, you have had it proffered, preached, and proclaimed unto you. Prov. viii. 4. Besides, you have been entreated and beseeched to accept it, but you would not. O simple fools! that might have escaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart to do it!

May not the messengers of Jesus Christ also come in with a shrill and terrible note against thy soul, when thou standest at the bar of God's justice, saying, 'Nay, thou ungodly one, how often hast thou been forewarned of this day? Did not we sound an alarm in thine ears, by the trumpet of God's word, day after day? How often didst thou hear us tell thee of these things? Did we not tell thee, sin would damn thy soul? Did we not tell thee, that without conversion there was no salvation? Did we not tell thee, that they who loved their sins, should be damned at this dark and gloomy day, (as thou art like to be)? Yea, did we not tell thee, that God, out of his love to sinners, sent Christ to die for them, that they might, by coming to him be saved? Did we not tell thee of these things? Did we not run, ride, labor, and strive abundantly (if it might have been) for thy soul, (though now a damned soul)? Did we not venture our goods, our names, our lives? Yea, did we not even kill ourselves with our earnest entreaties of thee to consider thy state, and by Christ, to escape this dreadful day?' O sad doom! when thou shalt be forced, full sore against thy will, to fall under the truth of this judgment, saying, "O how have I hated instruction, and how hath my heart despised reproof! (for indeed) I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." Prov. v. 12, 13.

May not thy father, thy mother, thy brother, thy sister, thy friend, &c., appear with gladness against thee at the terrible day; saying, 'O thou silly wretch, how rightly hath

God met with thee! O how righteously doth his sentence pass upon thee! Remember thou wouldst not be ruled, nor persuaded in thy lifetime. As thou didst not care for us and our admonitions then; so neither do we care for thy ruin, terror, and damnation now. No, but we will stand on God's side, in sentencing thee to that portion which the devils must be partakers of.' "The righteous shall rejoice when he seeth the vengeance; he shall wash his foot in the blood of the wicked." Psalm lviii. 10. O sad! It is enough to make mountains tremble, and rocks rend in pieces, to hear this doleful sound. Consider these things; and if thou wouldst be loath to be in this condition, then have a care of living in sin now.

How loath wilt thou be to be thrust away from the gates of heaven! And how loath wilt thou be to be deprived of the mercy of God! How unwillingly wilt thou set foot forward towards the lake of fire! Never did malefactor so unwillingly turn off the ladder, when the halter was about his neck, as thou wilt turn from God to the devil, from heaven to hell, when the sentence is passed upon thy soul. O how wilt thou sigh and groan! how willingly wouldst thou hide thyself, and run away from justice! But alas! as it is with them that are on the ladder ready to be executed, so it will be with thee. They would fain run away; but there are many halbert-men to stay them; and so the angels of God will beset thee round, I say, round on every side; so that thou mayst indeed look, but run thou canst not. Thou mayst wish thyself under some rock or mountain (Rev. vi. 15, 16); but how to get under, thou knowest not.

O how unwilling wilt thou be to let thy father go to heaven without thee! to let thy mother, or friends go to heaven without thee! How willingly wouldst thou hang on them, and not let them go! 'O father! cannot you help me? Mother, cannot you do me some good? O how loath am I to burn and fry in hell, while you are singing in hea-

ven!' But alas! the father, mother, or friends, reject them, slight them, and turn their backs upon them, saying, 'You would have none of heaven in your lifetime, therefore you shall have none of it now; you slighted our counsels then, and we slight your tears, cries, and condition now.' What sayest thou, sinner? Will not this persuade thine heart, or make thee bethink thyself? that is, now, before thou fall into that dreadful place, the fiery furnace. But O consider how dreadful the place itself, the devils themselves, the fire itself, will be! And this at the end of all, Here thou must lie for ever! here thou must fry for ever and for ever! This will be more to thee than any man with tongue can express, or with pen can write. There is none, I say, that can, by the ten thousandth part, discover the miserable state and condition of such a soul.

Secondly, As I would have thee to consider the sad and woful state of those that die out of Christ, and are past all recovery, so would I have thee consider the many mercies and privileges thou enjoyest above some (peradventure) of thy companions that are departed to their proper place,

As, 1. Consider thou hast still the thread of thy life lengthened, which for thy sins might seven years ago, or more, have been cut asunder; and thou have dropt down among the flames.

2. Consider the terms of reconciliation by faith in Christ are still proffered unto thee, and thou invited, yea entreated to accept of them.

3. Consider the terms of reconciliation are but—bear with me though I say, *but*—only to believe in Jesus Christ, with faith that purifies the heart, and enables thy soul to feed on him effectually, and be saved from this sad state.

4. Consider the time of thy departure is at hand, and the time is uncertain, and also that for aught thou knowest, the day of grace may be past to thee before thou diest, not last-

ing so long as thy uncertain life in this world. And if so, then know for certain, that thou art as sure to be damned, as if thou wast in hell already, if thou convert not in the meanwhile.

5. Consider it may be some of thy friends are giving all diligence to make their calling and election sure, being resolved for heaven, and thou thyself endeavorest as fast to make sure of hell, as if resolved to have it; and together with this, consider how it will grieve thee, that while thou wast making sure of hell, thy friends were making sure of heaven. But more of this by and by.

6. Consider what a sad reflection this will have on thy soul, to see thy friends in heaven, and thyself in hell; thy father in heaven, and thou in hell; thy mother in heaven, and thou in hell; thy brother, thy sister, thy children, in heaven, and thou in hell. As Christ said to the Jews of their relations according to the flesh, so may I say to thee concerning thy friends, There shall be weeping and wailing and gnashing of teeth, when you shall see your fathers and mothers, brethren and sisters, husbands and wives, children and kinsfolk, with your friends and neighbors, in the kingdom of heaven, and thou thyself thrust out. Luke xiii. 28-29.

But again, *thirdly*, because I would not only tell thee of the damnable state of those that die out of Christ, but also persuade thee to take hold of life, and go to heaven, take notice of these following things.

1. Consider, that whatever thou canst do, as to thy acceptance with God, is not worth the dirt of thy shoes, but is all as menstruous rags. Isa. lxiv. 6.

2. Consider, that all the conditions of the new covenant (as to salvation) are and have been completely fulfilled by the Lord Jesus Christ, and that for sinners. Heb. viii. 6.

3. Consider, that the Lord calls to thee to receive whatsoever Christ hath done, and that on free cost. Rev. xxii. 17.

4. Consider that thou canst not honor God more, than to close in with his proffers, of grace, mercy, and pardon of sin. Rom. iv.

I shall conclude this head, then, with a few considerations of encouragement.

Consider (for I would fain have thee come in, sinner) that there is a way, made by Jesus Christ, for them that are under the curse of God, to come to this comfortable and blessed state of Lazarus I was speaking of. Eph. ii.

Consider what pains Christ Jesus took for the ransoming of thy soul from all the curses, thunder-claps, and tempests of the law; from all the intolerable flames of hell; from that soul-sinking appearance of thy person (on the left hand) before the judgment-seat of Christ Jesus; from everlasting fellowship with innumerable companies of yelling, and soul-amazing devils.

I say, consider what pains the Lord Jesus Christ took in bringing in redemption for sinners, from these things, in that though he was rich, yet he became poor, that thou, through his poverty, might be made rich. 2 Cor. viii. 9. He laid aside his glory, and became a servant. John xvii.; Phil. ii. He left the company of angels, and encountered with the devil. Luke iv.; Matt. iv. He left heaven's ease for a time, to lie upon hard mountains. John viii. In a word, he became poorer than those that go with flail and rake; yea, than the very birds or foxes; and all to do thee good.

Besides, consider a little those unspeakable and intolerable slights and rejections, and the manifold abuses that came from men upon him: how he was falsely accused, being a sweet, harmless, and undefiled lamb; how he was undervalued, so that a murderer was counted less worthy of condemnation than he. Besides, how they mock him, spit on him, beat him over the head with staves, and pluck the hair from his cheeks. "I gave my back to the smiters,"

saith he, "and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Think of his head crowned with thorns, his hands pierced with nails, and his side with a spear! together with how they scourged him, and so miserably misused him, that they had even spent him in a great measure before they did crucify him; insomuch that there was another fain to carry his cross.

Again, not only this, but lay to heart a little what he received from God his dear Father, though he was his dear and tender Son. First, in that he did deal with him as the greatest sinner and rebel in the world; for he laid the sins of thousands, and ten thousands, and thousands of thousands of sinners to his charge (Isa. liii.), and caused him to drink the terrible cup that was due to them all; and not only so, but did delight in so doing; for "it pleased the Lord to bruise him." God dealt indeed with his Son, as Abraham would have dealt with Isaac; ay, and more terrible by ten thousand parts; for he did not only tear his body like a lion, but made his soul an offering for sin. And this was not done feignedly, but really; for justice called for it, he standing in the room of sinners. Witness that horrible and unspeakable agony that fell on him suddenly in the garden, as if all the vials of God's unspeakable scalding vengeance had been cast upon him all at once, and all the devils in hell had broken loose from thence at once to destroy him, and that for ever; insomuch that the very pangs of death seized upon him in the same hour. For, saith he, My soul is amazed and exceeding sorrowful, even unto death. Mark xiv. 33, 34.

Witness also that strange kind of sweat that trickled down his most blessed face, where it is said, he sweat, as it were great drops, or clodders, of blood, trickling down to the ground. O Lord Jesus! what a load didst thou carry! what a burden didst thou bear of the sins of the world, and the wrath of God! O thou didst not only bleed at nose and

mouth, with the pressure that lay upon thee, but thou wast so pressed, so loaden, that the pure blood gushed through the flesh and skin, and so ran trickling down to the ground! "And his sweat was as it were great drops of blood," trickling or "falling down to the ground." Luke xxii. 44. Canst thou read this, O thou wicked sinner, and yet go on in sin? Canst thou think of this, and defer repentance one hour longer? O heart of flint, yea, harder! O miserable wretch! what place in hell will be hot enough for thee, to have thy soul put into, if thou shalt persist, or go on still, to add iniquity to iniquity?

Besides, his soul went down to hell (Psalm xvi. 10; Acts ii. 31), and his body to the bars of the grave: and had hell, death, or the grave, been strong enough to hold him, then he had suffered the vengeance of eternal fire to all eternity. But, O Blessed Jesus! how didst thou discover thy love to man in thy thus suffering! And, O God the Father! how didst thou also declare the purity and exactness of thy justice, in that, though it was thine only, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our nature, and represent our persons, answering for our sins, instead of ourselves, thou didst so wonderfully pour out thy wrath upon him, to the making of him cry out, "My God, my God, why hast thou forsaken me?" And, O Lord Jesus! what a glorious conquest hast thou made over the enemies of our souls, even wrath, sin, death, hell, and devils, in that thou didst wring thyself from under the power of them all! and not only so, but hast led them captive which would have led us captive; and also hast received for us that glorious and unspeakable inheritance, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive: and also hast given us some discovery thereof through thy Spirit.

And now, sinner, together with this, consider,

Fourthly, That though Jesus Christ hath done all these

things for sinners, yet the devils make it their whole work, and continual study, how they may keep thee and others from enjoying these blessed privileges that have been thus obtained for sinners by this sweet Jesus. Satan labors, I say, 1. To keep thee ignorant of thy state by nature. 2. To harden thy heart against the ways of God. 3. To inflame thy heart with love to sin and the ways of darkness. And, 4. To get thee to continue therein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the same which he himself is fallen into, together with the rest of the wicked world by reason of sin. Look to it therefore.

Fifthly, But now, in the next place, a word of encouragement to you that are the saints of the Lord.

1. Consider, what a happy state thou art in, that hast gotten the faith of the Lord Jesus unto thy soul. But be sure thou have it, I say, how safe, how sure, how happy art thou ! For when others go to hell, thou must go to heaven ; when others go to the devil, thou must go to God ; when others go to prison, thou must be set at liberty, at ease, and at freedom ; when others must roar for sorrow of heart, then thou shalt also sing for the joy of heart.

2. Consider, thou must have all thy well spent life to follow thee, instead of all thy sins ; and the glorious blessings of the gospel, instead of the dreadful curses and condemnations of the law ; the blessing of the Father, instead of a fiery sentence from the Judge.

3. Let dissolution come when it will, it can do thee no harm ; for it will be but only a passage out of a prison into a palace ; out of a sea of troubles, into an haven of rest ; out of a crowd of enemies, to an innumerable company of true, loving, and faithful friends ; out of shame, reproach, and contempt, into exceeding great and eternal glory. For death shall not hurt thee with his sting, nor bite thee with his soul-murdering teeth, but shall be a welcome guest to thee,

even to thy soul, in that it is sent to free thee from thy troubles which thou art in, whilst here in this world, dwelling in the tabernacle of clay.

4. Consider, however it goes with friends and relations, yet it will go well with thee. Eccles. viii. 12. However it goes with the wicked, yet I know, mark, yet "I know (saith he) that it shall go well with them that fear the Lord, that fear before him."

And therefore, let this, in the first place, cause thee cheerfully to exercise thy patience under all the calamities, crosses, troubles, and afflictions that may come upon thee; and by patient continuance in well-doing, to commit both thyself, and thine affairs, and actions, into the hands of God, through Jesus Christ, as to a faithful Creator, who is true to his word, and loveth to give unto thee whatsoever he hath promised to thee.

5. And therefore, to encourage thee, while thou art here, with comfort to hold on, for all thy crosses in this thy journey; be much in considering the place that thou must go into, so soon as dissolution comes.

It must be into heaven, to God the judge of all, to an innumerable company of angels, to the spirits of just men made perfect, to the general assembly and church of the first-born, whose names are written in heaven, and to Jesus (to the Redeemer) who is the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things for thee than Abel's did for Cain. Heb. xii. 22, 23, 24.

Consider, that when the time of the dead, that they shall be raised, is come, then shall thy body be raised out of the grave and be glorified, and be made like to Jesus Christ. Phil. iii. 21. O excellent condition!

When Jesus Christ shall sit on the throne of his glory, you shall also sit with him, even when he shall sit on the throne of his glory. O will not this be glorious, that when thousands, and thousands of thousands, shall be ar-

raigned before the judgment-seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentence upon the ungodly? 1 Cor. vi. 2, 3. Will it not be glorious to enjoy those things that eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive?

Will it not be glorious to have this sentence, "Come ye, blessed of my Father, inherit the kingdom prepared for you before the foundation of the world?" Will it not be glorious to enter then, with the angels and saints, into that glorious kingdom? Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then! how will it comfort thee to see thou hast not lost that glory; to think that the devil hath not got thy soul, that thy soul should be saved, and that not from a little, but a great, exceeding danger; not with a little, but a great salvation. O! therefore, let the saints be joyful in glory; let them triumph over all their enemies. Let them begin to sing heaven upon earth, triumph before they come to glory, even when they are in the midst of their enemies: for this honor shall all his saints have. Psalm cxlix. 5-9.

CHAPTER XII.

ABRAHAM SAITH UNTO HIM, THEY HAVE MOSES AND THE PROPHETS; LET THEM HEAR THEM.—Verse 29.

IN the verses foregoing you see there is a discovery of the lamentable state of the poor soul that dies out of Christ, and the special favor of God; and also, how little the glorious God of heaven doth regard, and take notice of their most miserable condition.

Now, in this verse, he doth magnify the words which

were spoken to the people by the prophets and apostles, "They have Moses and the prophets; let them hear them." As if he should say, Thou askest me that I should send Lazarus back again into the world, to preach to them that live there, that they might escape that doleful place that thou art in! What needs that? Have they not Moses and the prophets? Have they not had my ministers and servants sent unto them, and coming as from me? I sent Enoch and Noah, Moses and Samuel; I sent David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and the rest of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the rest; "let them hear them." What they have spoken by divine inspiration I will own, whether it be for the damnation of those that reject, or the saving of them that receive their doctrine. And, therefore, what need have they that one should be sent unto them in another way? "They have Moses and the prophets; let them hear them;" let them receive their word, and close in with the doctrine declared by them. The things that I shall observe, from hence, are these :

1. That *the scriptures, spoken by the holy men of God, are a sufficient rule to instruct to salvation, them that do assuredly believe and close in with what they hold forth.* "They have Moses and the prophets; let them hear them." That is, If they would escape that doleful place, and be saved, indeed, from the intolerable pains of hell-fire, as they desire, they have that which is sufficient to counsel them: "They have Moses and the prophets;" let them be instructed by them, "let them hear them." "For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Why? "That the man of God may be perfect, thoroughly furnished to all good works." 2 Tim. iii. 16, 17.

Do but mark these words, *All* scripture is profitable. All; take it where you will, and what place you will: all is

profitable. For what? "That the man of God," or he that is bound for heaven, should instruct others in their progress thither.

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for doctrine; and all this in a very righteous way, that the poor soul may not only be helped, but thoroughly furnished, not only to some, but to all good works. And when Paul would counsel Timothy to stick close to the things that are sound and sure, presently he puts him upon the scripture, saying, "Thou hast, from a child, known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." The scriptures hold forth God's mind and will, his love and mercy towards man, and also the creature's carriage towards him, from first to last; so, if thou wouldst know the love of God in Christ to sinners, then, "Search the scriptures, for they are they that testify of him."

Wouldst thou know what thou art, and what is in thine heart? then search the scriptures, and see what is written in them. Rom. iii. 9-18; i. 29-31; Jer. xvii. 9; Gen. vi. 5; viii. 21; Eph. iv. 18, with many others. The scriptures, I say, are able to give a man perfect instruction into any of the things of God, necessary to faith and godliness, if he hath but an honest heart, seriously to weigh and ponder the several things contained in them. As to instance, in things more particular, for the further clearing up of this: And first, if we come to the creation of the world,—Wouldst thou know somewhat concerning that? Then read Gen. i. and ii., and compare them with Psalm xxxiii. 6; also Isa. lxvi. 2; Prov. viii. towards the end.

Wouldst thou know whether he made them of something or nothing? Read Heb. xi. 3.

Wouldst thou know whether he put forth any labour in making them, as we do in making things? Read Psalm xxxiii. 6.

If thou wouldst know whether man was made by God corrupt or upright, read Eccles. vii. 29; Gen. i. 10, 18, 25, 31.

Wouldst thou know whither God did place man after he had made him? Read Gen. ii. 15.

Wouldst thou know whether that man did live there all his time or not? Then read Gen. iii. 23, 24.

If thou wouldst know whether man be still in that state, by nature, that God did place him in, then read Eccles. vii. 29, and compare it with Rom. v. 16; Eph. ii. 1, 2, 3. "God made man upright, but he hath sought out many inventions."

If thou wouldst know whether man was first beguiled, or the woman that God made an helpmate for him, read Gen. iii. 6, and compare it with 1 Tim. ii. 14.

Wouldst thou know whether God looked upon Adam's eating of the forbidden tree, to be sin or no? Read Rom. v. 12-15, and compare it with Gen. iii. 17.

Wouldst thou know whether it was the devil who beguiled them, or whether it was a natural serpent, such as do haunt the desolate places? Read Gen. iii. 1, with Rev. xx. 1, 2, 3.

Wouldst thou know whether that sin be imputed to us? Read Rom. v. 12-15, and compare it with Eph. ii. 3.

Wouldst thou know whether the man was cursed for his sin? Read Gal. iii. 10; Rom. v. 15.

Wouldst thou know whether the curse did fall on man, or on the whole creation with him? Compare Gen. iii. 17, with Rom. viii. 20, 21, 22.

Wouldst thou know whether a man be defiled in every part of him by the sin he hath committed? Then read Isa. i. 6.

Wouldst thou know man's inclination so soon as he is

born? Read Psalm. lviii. 3, "The wicked are estranged from the womb; they go astray as soon as they be born."

Wouldst thou know whether man, once fallen from God by transgression, can recover himself, by all he can do? Then read Rom. iii. 20, 23.

Wouldst thou know whether it be the desire of the heart of man, by nature, to follow God in his own way, or no? Compare Gen. vi. 5; viii. 21, with Hos. xi. 7.

Wouldst thou know how God's heart stood affected towards man, before the world began? Compare Eph. i. 4, with 2 Tim. i. 9.

Wouldst thou know whether sin were sufficient to draw God's love from his creatures? Compare Jer. iii. 7; Micah vii. 18, with Rom. v. 6, 7, 8.

Wouldst thou know whether God's love did still abide towards his creatures, for any thing they could do to make him amends? Then read Deut. xi. 5-8.

Wouldst thou know how God could still love his creatures, and do his justice no wrong? Read Rom. iii. 24-26, "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation for sin, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." That is, God having his justice satisfied in the blood, and righteousness, and death of his own Son Jesus Christ for the sins of poor sinners, he can now save them that come to him, though ever so great sinners, and do his justice no wrong; because it hath had a full and complete satisfaction given it by that blood. 1 John ii. 2.

Wouldst thou know who he was, and what he was, that did out of his love die for sinners? Then compare John iii. 16, 17; Rom. v. 8, with Isa. ix. 6.

Wouldst thou know whether this Saviour had a body of flesh and bones, before the world was, or took it from the Virgin Mary? Then read Gal. iv. 4.

Wouldst thou know whether he did in that body bear all our sins, and where? Then read 1 Pet. ii. 24. "Who bare our sins in his own body on the tree."

Wouldst thou know whether he did rise again after he was crucified, with the very same body? Then read Luke xxiv. 38-41.

Wouldst thou know whether he did eat or drink with his disciples after he rose out of the grave? Then read Luke xxiv. 42, and Acts x. 41.

If thou wouldst be persuaded of the truth of this, that that very body is now above the clouds and stars, read Acts i. 9-11, and Luke xxiv. 50, to the end.

If thou wouldst know that the Quakers hold an error, that say the body of Christ is within them, consider the same scripture.

Wouldst thou know what that Christ that died for sinners is doing in that place whither he is gone? Then read Heb. vii. 24.

Wouldst thou know who shall have life by him? Read 1 Tim. i. 14, 15, and Rom. v. 6-8, which say, Christ died for sinners—for the ungodly.

Wouldst thou know whether they that live and die in their sins, shall go to heaven or not? Then read 1 Cor. vi. 10; Rev. xxi. 8, 27, which saith, they "shall have their part in the lake which burneth with fire and brimstone."

Wouldst thou know whether men's obedience will obtain that Christ should die for them, or save them? Then read Mark ii. 17; Rom. v. 7.

Wouldst thou know whether righteousness, justification, and sanctification, do come through the virtue of Christ's blood? Compare Rom. v. 9, with Heb. xiii. 12.

Wouldst thou know whether a natural man abstains from

the outward acts of sin against the law, merely by a principle of nature? Then compare well Rom. ii. 14, with Philip. iii. 6.

Wouldst thou know whether a man by nature may know something of the invisible things of God? Compare seriously Rom. i. 20, 21, with Rom. ii. 14, 15.

Wouldst thou know how far a man may go in a profession of the gospel, and yet fall away? Then read Heb. vi. 4-6. They may taste the good word of God, and the powers of the world to come; they may taste the heavenly gift, and be partakers of the Holy Ghost, and yet so fall as never to be recovered, or renewed again unto repentance. See also Luke xiii.

Wouldst thou know how hard it is to go to heaven? Read Matt. vii. 13, 14; Luke xiii. 24.

Wouldst thou know whether a man by nature be a friend to God, or an enemy? Then read Rom. v. 11; Col. i. 21.

Wouldst thou know what, or who they are that shall go to heaven? Then read John iii. 3, 5, 7, and 2 Cor. v. 7. Also, wouldst thou know what a sad thing it is for any to turn their backs upon the gospel of Jesus Christ? Then read Heb. x. 28, 29, and Mark xvi. 16.

Wouldst thou know what is the wages of sin? Then read Rom. vi. 23.

Wouldst thou know whither those do go, that die unconverted to the faith of Christ? Then read Psal. ix 17, and Isa. xiv. 9.

Reader, here might I spend many sheets of paper, yea, I might upon this subject write a very great book; but I shall now forbear, desiring thee to be very conversant in the scriptures; for they are they that will testify of Jesus Christ. John v. 39. The Bereans were counted noble upon this account: "These were more noble than those in Thessa-

lonica, in that they received the word with all readiness of mind, and searched the scriptures daily." Acts xvii. 11.

But here let me give thee one caution, that is, have a care that thou do not satisfy thyself with a bare search of them, without a real application of him whom they testify of to thy soul; lest instead of faring better for thy doing this work, thou dost fare a great deal worse, and thy condemnation be very much heightened; in that though thou didst read so often the sad state of those that die in sin, and the glorious state of them that close in with Christ, yet thou thyself shouldst be such a fool as to lose Jesus Christ, notwithstanding thy hearing and reading so plentifully of him.

"They have Moses and the prophets; let them hear them." As if he should say, What need have they that one should be sent to them from the dead? Have they not Moses and the prophets? Hath not Moses told them the danger of living in sin? Deut. xxvii. 15-26; xxviii. 15-21, &c. in the end of the chapter; also xxix. 18-22. Hath he not there told them, what a sad state those persons are in, that deceive themselves with the deceit of their hearts, saying, they shall have peace though they follow their sins, in these words: "And when he heareth the words of this curse, and blesseth himself in his heart, saying, I shall have peace though I walk, or go on in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

Again, Did not Moses write of the Saviour that was to come afterwards into the world? Deut. xviii. 18. Nay, have not all the prophets, from Samuel, with all those that follow after, prophesied, and foretold these things? Therefore what need have they that God should work a miracle,

to send one from the dead unto them? "They have Moses and the prophets; let them hear them."

2. From whence observe again, that *God doth honor the writings of Moses and the prophets as much, nay more, than if one should rise from the dead.* What! "seek for the living to the dead? Should not a people seek unto their God? To the law, and to the testimony, (saith God): if they speak not according to this word, it is because there is no light in them." Isa. viii. 19, 20. And let me tell you plainly, I do believe that the devil knows this full well, which makes him labor to beget in the hearts of his disciples and followers, light thoughts of the scriptures; and doth persuade them, that even a motion from their own beguiled conscience, or from his own wicked spirit, is to be observed and obeyed before them. When the very apostle of Jesus Christ, though he heard a voice from the excellent glory, saying, "This is my beloved Son, hear him;" yet in writing to the churches, even he commends the writings of the prophets before it, saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed:" 2 Pet. i. 17-19. Now if thou doubttest whether in that place he meant the scriptures, the words of the prophets, or no; read but the next verse, where he addeth for a certain confirmation thereof these words: "Knowing this first, that there is no prophecy *of the scriptures*, of any private interpretation: for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

And therefore what a sad thing is it for those that go about to disown the scriptures! I tell you, however they may slight them now, yet when they come into hell, they will see their folly. "They have Moses and the prophets; let them hear them."

Further, Who are they that are so tossed to and fro, with the several winds of doctrine that have been broached in

these days, but such for the most part, as have had a light esteem of the scriptures? For the ground of error is (as Christ saith) because they know not them. Mark xii. 24. And indeed, it is just with God to give *them* over (to follow their own dark, blinded consciences; to be led into errors, that they might be damned in hell) who do not believe that the things contained in the scripture are the truth, that they might be saved and go to heaven. I cannot well tell how to have done speaking for, and on the scriptures' side; only this I consider,—A word is enough to the wise. And therefore I shall commit these things into the hands of them that are of God. And as for the rest, I shall say to them, rather than God will save them from hell with the breach of his holy word, if they had a thousand souls a-piece, God would destroy them all. “For the scripture cannot be broken.” John x. 35.

CHAPTER XIII.

AND HE SAID, NAY, FATHER ABRAHAM: BUT IF ONE WENT UNTO THEM FROM THE DEAD, THEY WILL REPENT.—Verse 30.

THE verse before, you know, as I told you, it was part of an answer to such as lose their souls; so it is a vindication of the scriptures of Moses and the prophets: “They have Moses and the prophets; let them hear them.”

Now this verse is an answer to what was said in the former, and such an one as hath in it a rejection of the former answer. “Nay, father Abraham,” nay, saith he, do not say so; do not put them off with this; send one from the dead, and then there will be some hopes. It is true, thou speakest of the scripture, of Moses and the prophets, and sayest, “Let them hear them;” but these things are not so

well as I could wish: I had rather thou would send one from the dead. In these words therefore, "Nay, father Abraham," there is a repulse given: Nay, let it not be so. Nay, I do not like that answer. Hear Moses and the prophets? nay. The same expression is used by Christ, Luke xiii. 4, 5: Think you that they upon whom the tower of Siloam fell, were sinners above others? "I tell you nay: but except ye repent, ye shall all likewise perish." So here, "Nay, father Abraham." By this word. "Nay," therefore, is signified a rejecting the first answer.

Now observe, I pray you, the reason why he says, Nay, is, because God doth put over all those that would be saved, to observe and receive the truth contained in the scriptures, and believe that,—to have a high esteem of them, and to love and search them; as Christ saith, "Search the scriptures,—for they are they which testify of me." John v. 39. But the damned say, Nay. As if he had said, 'This is the thing: to be short, my brethren are unbelievers, and do not regard the word of God. I know it by myself: for when I was in the world, it was so with me. Many a good sermon did I hear; many a time was I admonished, desired, entreated, beseeched, threatened, forewarned, of what I now suffer; but, alas! I was ignorant, self-conceited, surly, obstinate, and rebellious. Many a time the preachers told me, hell would be my portion; the devil would wreak his malice on me; God would pour on me his sore displeasure; but he had as good have preached to the stock, to the post, to the stones I trod on; his words rang in my ears, but I kept them from my heart. I remember he alleged many a scripture; but those I valued not. The scriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four shillings price. Alas! What is the scripture? Give me a ballad, a news-book, George on Horseback, or Bevis of Southampton. Give me some book that teaches curious arts, that tells of old fables; but for the holy scrip-

tures I care not. And as it was with me then, so it is with my brethren now. We were all in one spirit; loved all the same sins; slighted all the same counsels, promises, encouragements, and threatenings of the scriptures. And they are still, as I left them; still in unbelief, still provoking God, and rejecting good counsel; so hardened in their ways, so bent to follow sin, that let the scriptures be showed to them daily, let the messengers of Christ preach till their hearts ache;—till they fall down dead with preaching—they will rather trample it under foot, and, swine-like, rend them, than close in with those gentle and blessed proffers of the gospel. “Nay, father Abraham: but if one should rise from the dead, they would repent.” Though they have Moses and the prophets (the scriptures) they will not repent and close in with Jesus Christ, although the scriptures do witness against them. If, therefore, there be any good done to them, they must have it another way. I think, saith he, it would work much on them, if one should rise from the dead.’

And this truth indeed is so evident, that ungodly men have a light esteem of the scriptures, that it needs not many strong arguments to prove it; being so evidently manifested by their every day’s practice, both in words and actions, almost in all things they say and do. Yet, for the satisfaction of the reader, I shall show you, by a scripture or two (though I might show many) that this was, and is, true, with the generality of the world. See the words of Nehemiah, in his 9th chapter, concerning the children of Israel, who, though the Lord offered them mercy upon mercy, as it is from verse 19 to verse 25; yet verse 26, saith he, “Nevertheless, they were disobedient (for all thy goodness towards them), and rebelled against thee, (but how?) and cast thy law behind their back, and slew the prophets, which testified against them to turn them to thee; and they wrought great provocations.” Observe, 1. They sinned

against mercy. And then, 2. They slighted the law, or word of God. 3. They slew the prophets that declared it unto them. 4. The Lord counts it a great provocation. See Heb. iii. 10-19. And see Zech. vii. 11, 12, "But they refused to hearken" (saith he there to the wicked), "and pulled away the shoulder, and stopped their ears, that they should not hear (the law). Yea, they made their hearts hard as an adamant stone, lest they should hear the law, and the words which the Lord of hosts sent unto them, by his Spirit, in the former prophets. Mark, I pray you, here is also, 1. A refusing to hearken to the words of the prophets. 2. That they might so do, they stopped their ears. 3. If any thing was to be done, they pulled away their shoulder. 4. To effect this, they labor to make their hearts as an adamant stone. 5. And all this, lest they should hear and close in with Jesus, and live, and be delivered from the wrath to come. All which things do hold out an unwillingness to submit to the words of God, and so embrace Jesus Christ, who is testified of by them. Many other scriptures I might bring in for confirmation of the thing; as that in Amos vii. 12, 13; also 1 Sam. ii. 24, 25; 2 Chron. xxv. 15, 16; Jer. vii. 23, 27; xvi. 12. Read also, seriously, that saying in 2 Chron. xxxvi. 15, where he saith, "And the Lord God of their fathers sent to them, by his messengers rising up betimes—because he had compassion on his people, and on his dwelling-place." And did they make them welcome? No; "But they mocked the messenger of God, and despised his words." And was that all? No; They "misused the prophets." How long? "Until the wrath of the Lord rose against them, till there was no remedy." See also Jer. xxix. 19; xxv. 3-7; Luke xi. 49.

And besides, the conversation of almost all men doth bear witness to the same, both religious and profane persons, in that they daily neglect, reject, and turn their backs upon the plain testimony of the scriptures.

As, for example. Take the *threatenings* laid down in holy writ, and how are they disregarded?

1. There are but a few places in the Bible but there are threatenings against one sinner or other; against drunkards, swearers, liars, proud persons, strumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons; in a word, all manner of sins are reprov'd; and without faith in the Lord Jesus, there is a sore punishment to be executed on the committers of them; and all this made mention of in the scriptures.

But for all this, how thick, and by heaps, do these wretches walk up and down our streets! Do but go into the alehouse, and you shall see almost every room besprinkled with them; so foaming out their own shame, that it is enough to make the heart of a saint to tremble; insomuch that they would not be bound to have society with them any long while, for all the world. For as the ways of the godly are not liked by the wicked, even so the ways of the wicked are "an abomination to the just." Prov. xxix. 27; Psalm cxx. 5, 6.

2. The scriptures say, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. xvii. 5.

And yet, how many poor souls are there in the world, that stand in so much awe and dread of men, and do so highly esteem their favor, that with their favor, they will rather venture their souls in the hands of the devil, than they will fly to Jesus Christ for the salvation of their souls! Nay, though they be convinced, in their souls, that the way is the way of God, yet, how do they labor to stifle conviction, and turn their ears away from the truth; and all because they will not lose the favor of an opposing neighbor? 'O! I dare not for my master, my brother, my landlord; I shall lose his favor, his house of work, and so decay my calling.' 'O!' saith another, 'I would willingly go in this

way, but for my father; he chides, and tells me he will not stand my friend, when I come to want; I shall never enjoy a pennyworth of his goods; he will disinherit me.' 'And I not,' saith another, 'for my husband; he will be a-railing, and tells me he will turn me out of doors, he will beat me, and cut off my legs.' But I tell you, if any of these, or any other things, be so prevalent with thee now, as to keep thee from seeking after Christ in his ways, they will also be so prevalent with God against thee, as to make him cast off thy soul; because thou didst rather trust man than God, and delight in the embracing of man rather than in the favor of the Lord.

3. Again, the scripture saith, "He that, being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy. Prov. xxix. 1. Yet many are so far from turning (though they have been convinced of their wretched state an hundred times), that when conviction or trouble for sin comes on their consciences, they go on still in the same manner, resisting and choking the same, though remediless destruction be hard at their heels.

4. Again, thou hast heard say, Unless a man be born again he cannot enter into the kingdom of heaven. John iii. 3, 5, 7. And yet thou goest on in a natural state, an unregenerate condition; nay, thou dost resolve never to turn, nor be changed, though hell be appointed on purpose to swallow up such. Isa. xiv. 9. "The wicked shall be turned into hell, and all the nations that forget God." Psalm ix. 17.

5. Again, the scripture saith plainly, that he that loveth and maketh a lie, shall have his portion in the lake that burns with fire and brimstone. Rev. xxi. 8, 27. And yet thou art so far from dreading it, that it is thy delight to jest and jeer, and lie for a penny, or twopence, or sixpence again. And also if thou make the rest of thy companions merry, by telling things that are false of them that are better than thyself, thou dost not care a straw. Or if thou

hearest a lie from, or of another, thou wilt tell it, and swear to the truth of it. O miserable !

6. Thou hast heard and read, that "He that believeth not, shall be damned" (Mark xvi. 16); and that all men have not faith. 2 Thes. iii. 2. And yet thou dost so much disregard these things, that it is likely thou didst scarce ever so much as examine seriously whether thou wast in the faith or no; but dost content thyself with the hypocrite's hope, which at the last God will cut off, counting it no better than the spider's web (Job viii. 13, 14), or the house that is built on the sands. Luke vi. 49. Nay, thou peradventure dost flatter thyself, and thinkest that thy faith is as the best of them all; when alas! poor soul, thou mayst have no saving faith at all; which thou hast not, if thou art not born again and made a new creature. 2 Cor. ii. 17.

7. Thou hast heard, that he that neglects God's great salvation, shall never escape his great damnation. Heb. ii. 3, compared with Luke xiv. 24; and Rev. xiv. 19, 20. And yet when thou art invited, entreated and beseeched to come in (Luke xiv. 17, 18; 2 Cor. v. 19, 20; Rom. xii. 1) thou wilt make any excuse to serve the turn. Nay, thou wilt be so wicked, as to put off Christ time after time, notwithstanding he is so freely proffered to thee; a little ground, a few oxen, a farm, a wife, a twopenny matter, a play; nay, the fear of a mock, a scoff, or a jeer, is of greater weight to draw thee back, than the salvation of thy soul to draw thee forward.

8. And thou hast heard that whosoever would be a friend of the world, is the enemy of God. James iv. 4. But thou regardest not these things; but contrariwise, rather than thou wilt be out of the friendship and favor of this world, thou wilt sin against thine own conscience, and get thyself into favor by fawning and flattering the world; yea, rather than thou wilt go without it, thou wilt dissemble, lie, back-

bite thy neighbor; and an hundred other tricks thou wilt have.

9. You have heard, that the day of judgment is near; in which you and I, and all of us must appear before the tribunal of Jesus Christ, and there be made to give an account to him that is ready to judge the quick and the dead, even of all that ever we did; yea, of all our sins in thought, word, and deed; and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he hath done and suffered, for eternal life; and that not nationally or traditionally but really and savingly, in the power and by the operation of the Spirit, through faith. Eccles. xi. 9; Heb. ix. 27; Acts x. 42; xvii. 30, 31; 2 Cor. v. 10; Rev. xx. 12. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books." There is the book of the creatures, the book of conscience, the book of the Lord's remembrance, the book of the law, the book of the gospel. Rom. i. 20; compared with Rom. ii. 12, 15; Rev. xxii. 19; John xii. 48. "Then shall he separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left; and shall say to them on his right hand, Come ye blessed; but to the other, Go, or depart ye cursed." Matt. xxv. 30, 31, 32, 34, 41. Yet, notwithstanding the scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the world, and from his sins and pleasures, to fly the wrath to come! Matt. iii. 7. They are so certain, too! Notwithstanding the scripture saith also, that heaven and earth shall pass away, rather than one jot, or one tittle of the word shall fail, till all be fulfilled. Luke xvi. 17.

But leaving the threatenings, let us come to the *promises*, and speak somewhat of them; and you may see how light

men make of them, and how little they set by them, notwithstanding the mouth of the Lord hath spoken them.

As, 1. "Turn ye fools, ye scorers, ye simple ones, at my reproof, and behold, I will pour out my Spirit unto you." Prov. i. 23. And yet persons had rather be in their foolishness and scorning still, and had rather embrace some filthy lust, than the holy, undefiled, and blessed Spirit of Christ, through the promise, though by it as many as receive it are sealed unto the day of redemption (Eph. iv. 30); and although he that lives and dies without it is none of Christ's. Rom. viii. 9.

2. God hath said, if you do but come to him in Christ, "though your sins be as red as scarlet, they shall be as white as snow; and he will by no means cast thee away." Compare Isa. i. 18, with John vi. 26. Yet poor souls will not come to Christ that they might have life (John v. 40); but rather, after their hardness and impenitent heart, treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. Rom. ii. 4, 5, 6.

3. Christ hath said in the word of truth, That if any man will serve and follow him, "where he is, there shall also his servant be." John xii. 26. But yet poor souls choose rather to follow sin, Satan, and the world, though their companions be devils and damned souls for ever. Matt. xxv. 41.

4. He hath also said, "Seek first the kingdom of God, and all other things shall be added." Matt. xi. 33. But let whoso will seek after the kingdom of heaven first for them; for they will take the first time, while time serves, to get the things of this life. And if it be so, that they must needs seek after heaven, or else be damned; they must stay till they have more leisure, or till they can better attend to it, or till they have other things handsome about them, or till they are older; when they have little else to do, or when

they come to be sick and die. Then, 'Lord have mercy upon them!' though it be ten thousand to one but they perish for ever.

For commonly the Lord hath his way to deal with sinners, who put him off when he is striving with them, either to laugh at their calamity, and mock when their fear cometh (Prov. i. 26, 28); or else send them to the gods they have served, which are the devils: "Go to the gods ye have served," saith he, "and let them deliver you." Judg. x. 13, 14. Compare this with John viii. 44.

5. He hath said, "there is no man that forsaketh father, or mother, wife, children, or lands for his sake and the gospel's, but he shall have a hundred fold in this world, with persecutions, and in the world to come life everlasting." Mark x. 29, 30. But men, for the most part, are so far off from believing the certainty of this, they will scarce lose the earning of a penny to hear the word of God, the gospel of salvation. Nay, they will neither go themselves, nor suffer others to go (if they can help it), without threatening to do them a mischief, if it lie in their way. Nay, further, many are so far from parting from any worldly gain for Christ's sake and the gospel's, that they are still striving by hook and by crook, as we say; by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way, to get more; though they get, together with these, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them on the same excess of riot, but rather for all their threats, will be so bold and careless (as they call it) as to follow the ways of God; if they can do no more, yet they will whet their tongues like a sword to wound them, and do them the greatest mischief they can, both in speaking against them to neighbors, to wives, to husbands, to landlords, and raising false reports of them. But let such take heed, lest they be in such a state and

woful condition as he was in, who said, in vexation and anguish of soul, One drop of cold water to cool my tongue!

Thus might I add many things out of holy writ, both threatenings and promises, besides those heavenly counsels, loving reproofs, free invitations to all sorts of sinners, both old and young, rich and poor, bond and free, wise and unwise; all which have been, now are, and it is to be feared, as long as this world lasts, will be, trampled under the feet of those swine (I call not men), who will continue in the same. But take a review of some of them.

1. *Counsel.* What heavenly counsel is that where Christ saith, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear! Rev. iii. 17, 18. Also that, "Ho, every one that thirsteth, come ye to the waters: yea, come, buy wine and milk without money, and without price." Isa. lv. 1. "Hear, and your souls shall live." Verse 3. "Lay hold of my strength, that you may make peace with me; and you shall make peace with me." Isa. xxvii. 5.

2. *Instruction.* What instruction is here!

"Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me (saith Christ), watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord." Prov. viii. 32-35. "Take heed that no man deceive you by any means." 2 Thess. ii. 3. "Labor not for the meat that perisheth, but for that which endureth unto everlasting life." John vi. 27. "Strive to enter in at the strait gate." Luke xiii. 24. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. "Believe not every spirit, but try the spirits." John iv. 1. "Quench not the Spirit." 1 Thess. v. 19. "Lay hold on eternal life." 1 Tim. vi. 12. "Let your light so shine before men, that they may see your good works, and glorify your Father which is

in heaven." Matt. v. 16. "Take heed and beware of hypocrisy." Luke xii. 1. "Watch and be sober." 1 Thess. v. 6. "Come unto me. Learn of me," saith Christ. Matt. xi. 28, 29.

3. *Forewarning.* What forewarning is here!

"Because there is wrath beware, lest he take thee away with his stroke: then a great ransom cannot deliver thee." Job xxxvi. 18. "Be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption even determined upon the whole earth." Isa. xxviii. 22. "Beware therefore, lest that come upon you that is written; Behold, ye despisers, and wonder, and perish: for, I work a work in your days, which ye shall in no ways believe, though a man declare it unto you." Acts xiii. 40, 41. "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12. "Watch and pray, lest ye enter into temptation." Mark xiv. 38. "Let us therefore, fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv. 1. "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of Egypt, afterward destroyed them that believed not." Jude 5. "Hold that fast which thou hast, that no man take thy crown." Rev. iii. 11.

4. *Comfort.* What comfort is here!

"Him that cometh to me, I will in no wise cast out." John vi. 37. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28. "Be of good cheer; thy sins are forgiven thee." Matt. ix. 2. "I will never leave thee nor forsake thee." Heb. xiii. 5. "I have loved thee with an everlasting love." Jer. xxxi. 3. "I lay down my life, for my sheep." "I am come that they may have life, and that they may have it more abundantly." John x. 10, 15. "I have heard thee in a time accepted, and in the day of salvation have I succored

thee." 2 Cor. vi. 2. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud thy sins: return unto me; for I have redeemed thee." Isa. xlv. 22.

5. *Grief*, to those who fall short. Oh sad grief!

"How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." Prov. v. 12, 13. "They shall curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Isa. viii. 21, 22. "He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish." Psalm cxii. 9, 10. "There shall be weeping, and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke xiii. 28. All which things are slighted by the world.

Thus much, in short, touching this, that ungodly men undervalue the scriptures, and give no credit to them, when the truth that is contained in them, is held forth in simplicity unto them, but rather cry out, "Nay, but if one should rise from the dead," then they think something might be done. When, alas! though signs and wonders are wrought by the hands of those that preach the gospel, those poor creatures would never the sooner convert, though they suppose they should; as is evident by the carriages of their forerunners, who although the Lord Jesus himself did confirm his doctrine by miracles, as opening blind eyes, casting out devils, and raising the dead, they were so far from receiving either him or his doctrine, that they put him to

death for his pains. Though he had done so many miracles among them, yet they believed not in him. John xii. 37.

But to pass this, I shall lay down some of the *grounds* of men's rejecting and undervaluing the scriptures, and so pass on.

1. Because *they do not believe that they are the word of God*; but rather suppose them to be inventions of men; written by some politicians, on purpose to make poor ignorant people submit to some religion and government. Though they do not say this, yet their practices testify the same; as he that when he hears the words of the curse, yet blesseth himself *in his heart*, and saith, I shall have peace, though God saith he shall have none. Deut. xxix. 18, 19, 20. And this must needs be, for did but men believe this, that it is the word of God, then they must believe, that he that spake it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they throw themselves, under the lash of eternal vengeance. For the reason why the Thessalonians received the gospel was, because they believed it was the word of God, and not the word of man, which did effectually work in them by their thus believing. 1 Thess. ii. 13. "When ye received the word which ye heard of us," saith he, "ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe." So that did a man but receive it in hearing, or reading, or meditating, as it is the word of God, they would be converted. "But the word preached doth not profit, not being mixed with faith in them that hear it." Heb. iv. 2.

2. Because *they do not indeed see themselves by nature heirs of that exceeding wrath and vengeance*, of which the scriptures testify. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair, or make them fly for

refuge to the hope that is set before them. But if there be never such sins committed, and ever so great wrath denounced, and the time of execution be ever so near; yet if the party that is guilty be senseless, and altogether ignorant thereof, he will be careless, and regard it nothing at all. And that man by nature is in this condition is evident. For take the same man that is senseless, and ignorant of that misery he is in by nature; I say, take him at another time when he is a little awakened; and then you will hear him roar, and cry out so long as trouble is upon him, and a sense of the wrath of God hanging over his head, Good sirs, what must I do to be saved?

The same man at another time (when his conscience is fallen asleep, and grown hard) will lie like the smith's dog at the foot of the anvil, though the fire-sparks fly in his face. But as I said before when any one is a little awakened, O what work will one verse, one line, nay, one word of the holy scriptures make in his heart! He cannot eat, sleep, work, keep company with his former companions; and all because he is afraid the damnation spoken of in scripture, will fall to his share. Like Balaam, who said, "I cannot go beyond the word of the Lord" (Numb. xxii. 18), so long as he had something of the word of the Lord with authority, severity, and power on his heart; but at another time he could teach Balak to cast a stumbling-block before the children of Israel. Rev. ii. 14.

3. Because the *carnal priests do tickle the ears of their hearers with vain philosophy and deceit*; and thereby harden their hearts against the simplicity of the gospel and word of God. Which things the apostle admonished those that have a mind to close in with Christ to avoid (Col. ii. 8), saying, "Beware lest any man (be he what he will) spoil you, through philosophy and vain deceit, after the tradition of men, after rudiments of the world, and not after Christ." And you who muzzle up your people in ignorance, with

Aristotle, Plato, and the rest of the heathenish philosophers, and preach little, if any thing, of Christ rightly; I say unto you, that you will find that you have sinned against God, and beguiled your hearers, when God shall in the judgment-day lay the cause of the damnation of many thousands of souls to your charge, and say, he will require their blood at your hands.

4. Another reason why the carnal unbelieving world do so slight the scriptures, the word of God, is, *because the judgment spoken of in the scripture, is not presently executed* on the transgressors. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Eccles. viii. 11. Because God doth not presently strike the poor wretch as soon as he sins, but waits, and forbears, and is patient; therefore the world judging God to be unfaithful, go to it again and again; and every time grow harder and harder, till at last God is forced either to stretch out his mighty power to turn them, or else send death with the devil and hell to fetch them. “Thou thoughtest (saith God) that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.” Psalm l. 21, 22.

5. Another reason why the blind world do slight the authority of scripture, is *because they give ear to the devil*; who through his subtlety casteth false evasions, and corrupt interpretations on them, rendering them not so point-blank the mind of God, and a rule for direction to poor souls; persuading them that they must give ear and way to something else besides, and beyond that: or else he labors to render it vile and contemptible, by persuading them that it is a dead letter; in which indeed they know not what they say, nor whereof they affirm. For the scripture is not so dead, but that the knowledge of it is able to make any man

wise unto salvation through faith and love, which is in Christ Jesus (2 Tim. iii. 15); and is profitable for instruction, reproof, and correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Verses 16, 17.

And where it is said "the letter killeth" (2 Cor. iii. 6), Paul meaneth the law, as it is "the ministration of condemnation," or a covenant of works. And so indeed it doth kill, and must do so, because it is just; forasmuch as the party that is under the same, is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witness, that the scriptures are of a glorious concernment, inasmuch as in them is held forth to us the way of life; and also, in that they do administer good ground of hope to us, "For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope." Rom. xv. 4. And again, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. xvi. 25, 26. Compare 2 Peter i. 19-21. And therefore whosoever they be that slight the scriptures, they slight that which is no less than the word of God; and they who slight that, slight him that spake it; and they that do so, let them look to themselves: for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, and I have done with this. Consider the *danger* of slighting the words of the prophets or apostles, whether they be correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them.

1. Such souls do provoke God to anger, and to execute his vengeance on them. "They refused to hearken, they pulled away their shoulders, they stopped their ears, lest they should hear the law; and they made their hearts as an adamant stone, that they might not hear the law, and the words that were spoken to them by his Spirit in the former prophets: Therefore came a great wrath upon them." Zech. vii. 11, 12.

2. God will not regard such in their calamity. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would have none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. i. 24-28.

3. God doth commonly give up such men to delusions to believe lies. "Because they received not the love of the truth, that they might be saved;" therefore "God shall send them strong delusion, that they should believe a lie; that they all might be damned." 2 Thess. ii. 11, 12.

4. In a word, they that do continue to reject and slight the word of God, they are such, for the most part, as are ordained to be damned. Old Eli's sons, not hearkening to the voice of their father reproving them for their sins, but disobeying his voice, it is said, it was "because the Lord would slay them." 1 Sam. ii. 25. Again, see in 2 Chron. xxv. 15, 16. Amaziah having sinned against the Lord, he sends to him a prophet to reprove him: but Amaziah says, "Forbear; why shouldst thou be smitten?" (He did not hearken to the word of God) "Then the prophet forebare, and said, I know that God hath determined to destroy thee, because thou hast not hearkened to my counsel." Read therefore; and the Lord give thee understanding: for a

miserable end will those have that go on in sinning against God, rejecting his word.

Other things might have been observed from this verse, which at this time I shall pass by; partly, because the sum of them hath been touched already, and may be more clearly hinted at in the following verse; and therefore I shall speak a few words of the next verse, and so draw towards a conclusion.

CHAPTER XIV.

AND HE SAID UNTO HIM, IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED THOUGH ONE ROSE FROM THE DEAD.—Verse 31.

“AND he said,” that is, And God (through Abraham) made answer to the words spoken in the verse before, “And he said unto him, If they hear not Moses,” &c. As if he had said, ‘Moses was a man of great renown, a man of worthy note, a man that talked with God face to face, as a man speaketh to his friend. The words that Moses spake, were such as I commanded him to speak. Let who will question them, I will own them, credit them, bless them that close in with them, and curse those that reject them. I myself sent the prophets, they did not run of their own heads; I gave them commission; I thrust them out, and told them what they should say. In a word, they have told the world what my mind is to do, both to sinners and to saints. “They have Moses and the prophets; let them hear them.” Therefore, he that shall reject and turn his back either upon the threatenings, counsels, admonitions, invitations, promises, or whatsoever else I have commanded them to speak, as to salvation and life, and to directions therein,

shall be sure to have a share in the many curses that they have spoken, in the doctrine that is pronounced by them.'

Again, "If they hear not Moses and the prophets," &c. As if he had said, 'Thou wouldst have me send one from the dead unto them. What needs that? They have my mind already, I have declared unto them what I intend to stand to, both for saving them that believe, and damning them that do not. That, therefore, which I have said, I will make good, whether they hear or forbear. And as for this desire of yours, you had as good desire me to make a new Bible; and so to revoke my first sayings by the mouth of the prophets. But I am God and not man. And my word is immutable, unchangeable, and shall stand as fast as my decrees can make it. Heaven and earth shall pass away, but one jot or tittle of my word shall not pass. If thou hadst ten thousand brethren, and every one in danger of losing his soul, if they did not close in with what is contained and recorded in the scriptures of truth, they must even every one of them perish, and be for ever damned in hell. For the scriptures cannot be broken. I did not send them so unadvisedly as to recall them again by another consideration. No; for I speak in righteousness and judgment, in wisdom and counsel. Isa. lxiii. 1-3. It being therefore gone out of my mouth in this manner, it shall not return until it hath accomplished the thing whereto I have sent it. Isa. lv. 11.

'But again, thou supposest that miracles and wonders will work on them; which makes thee say, "Send one from the dead." But herein thou art mistaken; for I have proven them with that once and again, by more than one, or two, or three of my servants. How many miracles did my servant Moses work by commandment from me, in the land of Egypt, at the Red Sea, and in the wilderness? Yet they of that generation were never the sooner converted for that; but notwithstanding rebelled and lusted, and in their hearts

turned back into Egypt. Acts vii. How many miracles did Samuel, David, Elias, Elisha, Daniel, and the prophets work; together with my Son, who raised the dead, cast out devils, made them to see that were born blind, gave and restored limbs? Yet for all this (as I said before) they hated him and crucified him. I raised him again from the dead, and he appeared to his disciples, who were called, and chosen, and faithful, and gave them commandment and commission to go and testify the truth of this to the world; and to confirm the same, he enabled them to speak with divers tongues, and to work miracles most plentifully; yet there was great persecution raised against them, insomuch that but a few of them died in their beds. Therefore, though thou thinkest that a miracle will do so much with the world, yet I say, No: for "if they will not believe Moses and the prophets, neither will they be persuaded though one should rise from the dead." "

From these words, therefore, take notice of this truth; namely, *That those who reject and believe not Moses and the prophets, are a very hard-hearted people, that will not be persuaded though one rise from the dead.*

They that regard not the holy scriptures, to turn to God, finding them to testify of his goodness and mercy, there is but little hope of their salvation: "For they will not," mark, "they will not be persuaded though one should rise from the dead." This truth is confirmed by Jesus himself. If you read John v., where the Lord is speaking of himself, that he is the very Christ, he brings in four or five witnesses to back what he said; 1. John the Baptist. 2. The works that his Father gave him to do. 3. His Father speaking from heaven. 4. The testimony of the scriptures. When all this was done, seeing yet they would not believe, he lays the fault upon one of these two things. 1. Their regarding an esteem among men. 2. Their not believing the prophets' writings, even Moses and the rest. "For had ye be-

lieved Moses," saith he, "ye would have believed me; for he wrote of me. But if ye believe not his writings, how can ye believe my words?"

Now, I say, he that shall slight the scriptures, and the testimony of the prophets in them concerning Jesus Christ, must needs be in great danger of losing his soul, if he abide in this condition; because he that slights the testimony, doth also slight the thing testified of, let him say the contrary ever so often. For as Jesus Christ hath here laid down the reason of men's not receiving him, so the apostle John, in another place, lays down the reason again, with a high and mighty aggravation, (1 John v. 10,) saying, "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record (mark, "the record") that God gave of his Son." The record? you will say, what is that? Why even the testimony that God gave of him, "by the mouth of all his holy prophets, since the world began." Acts iii. 21. That is, God sending his Holy Spirit into the hearts of his servants, the prophets and apostles, he, by his Spirit in them, did bear witness, or record, to the truth of salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood, which saith, "There are three that bear witness in earth, the Spirit, and the water, and the blood;" that is, the Spirit in the apostles, which preached him to the world; as is clear, if you read seriously 1 Thess. iv. 8. The apostle speaking of Jesus Christ, and obedience through him, saith thus, Now, he that despiseth, despiseth not us, but God. 'But it is you that speak,' 'True; but it is by and through the Spirit: "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." This is, therefore, a mighty confirmation of this truth, that he that slights the record or testimony that God by his Spirit, in his prophets and apostles, hath testified unto us, slights the testi-

mony of the Spirit, who moved them to speak these things; and if so, then I would fain know, how any man can be saved by Jesus Christ, that slights the testimony concerning Christ; yea, the testimony of his own Spirit, concerning his own self? It is true, men may pretend to have the testimony of the Spirit, and from that conceit, set a low esteem on the holy scriptures; but that spirit that dwelleth in them, and teacheth them so to do, is no better than the spirit of Satan, though it calls itself by the name of the Spirit of Christ. "To the law therefore, and to the testimony;" try them by that; "if they speak not according to this word, it is because there is no light in them."

The apostle Peter, when he speaks of the glorious voice that he had from the excellent Majesty, saying of Christ, "This is my beloved Son, hear him," saith thus to them unto whom he wrote: "We have also a more sure word of prophecy" (or, "of the prophets," for so you may read it), "whereunto ye do well that ye take heed." That is, though we tell you that we had this excellent testimony from his own mouth, evidently; yet you have the prophets. We tell you this, and ye need not doubt of the truth of it; but if you should, yet you may not, must not, ought not to question them. Search therefore into them, until the day dawn, and the day-star arise in your hearts; that is, until, by the same Spirit that gave forth the scriptures you find the truth confirmed to your souls, which you have found recorded in the scriptures. That this word of prophecy, or of the prophets, is the scriptures, read on: For (saith he) "Knowing this first, that no prophecy of the scripture is of any private interpretation," &c. 2 Peter i. 18, 19, 20.

But you will say, What needs all this ado; and why is all this time and pains spent in speaking of this, that is surely believed already? This is a thing received by all, that they believe the scriptures to be the word of God, that sure word of prophecy; and therefore you need not spend

your time in proving these things, and the truth of them, seeing we grant and confess the truth of it before you begin to speak your judgment of them.

I answer, 1. The truths of God cannot be borne witness unto too often. You may as well say, 'You need not preach Jesus Christ so much, seeing he hath been, and is, received for the true Messiah already.'

2. Though many may suppose that they do believe the scriptures, yet if they were but well examined, you will find them either by word of mouth, or else by their conduct, to deny, reject, and slight the holy scriptures. It is true, there is a notional, and historical assent in the head, I say, in the *heads* of many, or most, to the truth contained in scripture. But try them, I say, and you shall find but a little, if any, of the faith of the operation of God in the *hearts* of poor men to believe the scriptures, and things contained in them. Many, yea, most men, believe the scriptures, as they believe a fable, a story, a tale, of which there is no certainty. But alas! there are but few do indeed and in truth believe the scriptures to be the very word of God.

Object. But you will say, This seems strange to me.

Ans. And it seems as true to me: and I doubt not but to make it manifest, that there are but few, yea, very few, that do effectually (for that I aim at) believe the scriptures, and the truths contained in, and spoken of by them. But to make this appear, and that to purpose (if God will), I shall lay you down the several operations that the scriptures have on them who do effectually believe the things contained in them.

1. He that doth effectually believe the scriptures, hath, in the first place, *been killed*; I say, killed by the authority of the holy scriptures; struck stark dead in a spiritual sense, by the holy scriptures being set home by that Spirit which gave them forth upon the soul. "The letter killeth;" the letter strikes men dead. 2 Cor. iii. 6. And this Paul wit-

nessed and found (before he could say, I believe all that the prophets have spoken), where he saith, "I was alive without the law once;" that is, in my natural state, before the law was set on my heart with power. "But when the commandment came, sin revived, and I died." Rom. vii. 9. "And that law that was ordained to life, I found to be unto death; for sin taking occasion by the commandment, deceived me, and by it slew me." Verses 10, 11. Now that which is called the "letter," in 2 Cor. iii. is called "the law" in Rom. vii.; which by its power and operation, as it is wielded by the Spirit of God, doth in the first place kill and slay all those that are enabled to believe the scriptures. "I kill," saith God; that is, With my law I pierce, I wound, I prick men into the very heart, by showing them their sins against the law. Deut. xxxii. 39; Acts ii. 36, 37. And he that is ignorant of this, is also ignorant of, and doth not really and effectually believe the scriptures.

Inq. But you will say, How doth the law kill and strike dead the poor creatures?

Answ. The letter or law doth kill thus: It is set home upon the soul, and discovers to the soul its transgressions against the law; and shows the soul also, that it cannot completely satisfy the justice of God for the breach of his law; therefore it is condemned. John iii. 18. Mark, "He that believeth not is condemned already;" namely, by the law; that is, the law doth condemn him; yea, it hath condemned him already for his sins against it; as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. Now all men, as they come into the world, are in this condition, that is, condemned by the law; yet not believing their condemnation by the law really, they do not also believe really and effectually the law that doth condemn them. For as men have but a notion of the one, that is, their condemnation, because of sins against the law; so they

have but a notion of the condemning, killing, and destroying power of the law: For, as the one is, so in these things always is the other. There is no man that doth really believe the law or gospel, further than they do feel the power and authority of them in their hearts. "Ye err, not knowing the scriptures, nor the power of God." Now, this letter, or law, is not to be taken in the largest sense, but is strictly to be tied to the ten commandments, whose proper work is only by showing the soul its sin against the law, to kill; and there leaves him stark dead; not giving him the least life, or support, or comfort. It leaves the soul in a helpless and hopeless condition, as from itself, or any other mere creature.

It is true, the law hath laid all men for dead as they come into the world; but all men do not see themselves dead, until they see the law that struck them dead striking in their souls, and having struck them that fatal blow. As a man that is fast asleep in a house, and that on fire about his ears, and he not knowing it, because he is asleep; even so, because poor souls are asleep in sin, though the wrath of God, the curse of his law, and the flames of hell have beset them round about, yet they do not believe it, because they are asleep in sin. Now, as he that is awakened and sees this, sees that through this he is a dead man; even so they that do see their state by nature being such a sad condition, do also see themselves by that law to be dead men naturally.

But now, when didst thou feel the power of this first part of the scripture, the law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that part of scripture, that doth contain the law in it, to be the truth of God.

2. Yet if thou shouldst have felt something; I say, something of the killing power of the law of God in thine heart, this is not an argument to prove, that thou believest all the

things contained in the scripture, for there is gospel as well as law; and therefore I shall speak of that also; that is, whether thou hast felt the power of the gospel, as well as something of the power of the law.

If then thou hast found the power of the gospel and so believed it; thou hast found it thus with thy soul:

(1.) Thou hast been showed by the word of truth, of the gospel, in the light of the Spirit of Christ, that *by nature thou wert without the true faith of the Spirit of Christ*; that by nature thou wert without the true faith of the Son of God in thy soul. 'For when the Spirit is come,' says Christ, 'he shall show men that they believe not in me.' John xvi. 9. Mark, though thou hast, as I said before, felt somewhat of the power of the law, letter, or ten commandments, yet, as thou hast not been brought to this, to see by the Spirit in the gospel, that thou art without faith by nature, thou hast not yet tasted, much less believed any part of the gospel. For the gospel and the law are two distinct covenants: and they that are under the law may be convinced by it, and so believe the law or first covenant, and yet in the mean time be a stranger to the covenant of promise, that is, the gospel, and so have no hope in them. Eph. ii. 12. There is not any promise that can be savingly believed, until the soul be by the gospel converted to Jesus Christ. For though men do think ever so much that they believe the things, or the word, of the gospel of our salvation, yet unless they have the work of grace in their souls, they do not, cannot, rightly believe the things contained in the scriptures.

(2.) Again, as the law killeth those that believe it, even so *the promises contained in the gospel, do through faith administer comfort to those that believe it aright*. "My words," saith Christ, "my words, they are spirit and they are life." John vi. 63. As if he had said, 'The words contained in the law as a covenant of works, they wound, they kill, they

strike dead those that are under them. But as for me, "The words that I speak unto you, they are spirit, and they are life." That is, whosoever doth receive them believingly, shall find them full of operation, to comfort, quicken, and revive the soul. For as I did not come into the world to destroy men's lives, so the words that I speak (as I am sent to preach the gospel), they have no such tendency unto those that believe them. The promises that are in the gospel, O! how do they comfort them! Such a promise, and such a promise, O how sweet is it! How comfortable to those that believe them!' Alas there are many poor souls that think they believe the scriptures to be the word of God, and yet they never enjoyed any thing of the life of the promises. They come in upon the heart to quicken, to revive thee, to raise thee from the sentence of death that is passed on thee by the law. And through the faith that is wrought in thy soul, by the operation of God's Holy Spirit (though once killed by the law or letter), thou art made alive in the Lord Jesus Christ, who is presented to thy soul in the promises.

3. Dost thou in deed and in truth believe the scriptures to be the word of God? Then the things contained in them, especially *the things of the gospel, are very excellent to thy soul*; as the birth of Christ, his death, resurrection, intercession, and second coming. O how precious and excellent are they to thy soul! Insomuch, that thou regardest nothing in comparison of them! O, it is Christ's birth, blood, death, resurrection, &c., according to the scriptures, that thou dost rejoice in exceedingly, and abundantly desire! "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice, with joy unspeakable, and full of glory." 1 Cor. xv. 1-6, compared with Phil. iii. 6, 7, 8; 1 Peter i. 8.

4. Dost thou believe the scriptures to be the word of God? Then *thou standest in awe of, and dost much reve-*

rence them. Why, they are the word of God, the true sayings of God; they are the counsel of God; they are his promises and his threatenings. Poor souls are apt to think, 'if I could hear God speak to me from heaven with an audible voice, then sure I should be serious and believe it.' But truly, if God should speak to thee from heaven, except thou wert converted, thou wouldst not regard, nor really believe him. But if thou dost believe the scriptures, thou seest that they are the truth, as really as if God should speak to thee from heaven through the clouds; and therefore never flatter thyself, foolishly thinking, that if it were so and so, then thou couldst believe. I tell thee, saith Christ, "If they believe not Moses and the prophets, neither will they believe though one should rise from the dead." But,

5. Dost thou believe the scriptures to be the word of God? Then *through faith in Christ, thou endeavorest to have thy life squared according to the scriptures*, both in word and practice. Nay, I say, thou mayst have, though thou do not believe them all. My meaning is, that if thou believe none but the ten commandments, thy life may be according to them, a legal holy life; and if thou do believe the gospel too, then thy life will be by the faith of our Lord Jesus Christ; that is, either thou wilt live in the blessed and holy enjoyment of what is testified in the scripture concerning the glorious things of the Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the scriptures carry such a blessed beauty in them to that soul that hath faith in the things contained in them, that they do take the heart and captivate the soul of him that believeth them, into the love and liking of them. "Believing all things that are written in the law and the prophets: and have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence, both toward God and toward man." Acts xxiv. 14, 15, 16.

6. 'He that believes the scriptures to be the word of God, if he do but suppose that any one place of scripture doth exclude him, and shut him out of and from a share in the promises contained in them, O it will trouble him, grieve him, perplex him; yea, he will not be satisfied until he be resolved, and the contrary sealed to his soul. For he knows that the scriptures are the word of God, all truth; and therefore he knows, that if any one sentence doth exclude or bar him out for want of this or the other qualification, he knows also, that not the word alone shuts him out, but he that speaks it, even God himself. And therefore he cannot, will not, dare not, be contented until he finds his soul and scripture together (with the things contained therein), to embrace each other, and a sweet correspondency and agreement between them. For you must know, that *to him that believes the scriptures aright, the promises, or threatenings, are of more power to comfort or cast down, than all the promises or threatenings of all the men in the world.* And this was the cause why the martyrs of Jesus did so slight both the promises of their adversaries, when they would have overcome them with proffering the great things of this world unto them; and also their threatenings, when they told them they would rack them, hang them, burn them. Acts xx. 24. None of these things could prevail upon them, or against them; because they did most really believe the scriptures, and the things contained in them, as is clearly found, and to be seen in Heb. xi. and also in Mr. Fox's records of their brethren, in the Book of Martyrs.

7. He that believeth the scriptures to be the word of God, believeth that men must be born again, and also be partakers of that faith which is of the operation of God (according as he hath read and believed), or else he must and shall be damned. And he that believeth this aright, *will not be contented until (according as it is written) he do partake of, and enjoy the new birth, and until he do find*

through grace, that faith that is wrought by the operation of God in his soul. For this is the cause why men do satisfy themselves with so slender a conceited hope that their state is good (when it is nothing so), namely, because they do not credit the scripture; for did they, they would look into their own hearts, and examine seriously whether that faith, that hope, that grace, which they think they have, be of that nature, and wrought by that Spirit and power which the scripture speaketh of. I speak this of an effectual believing, without which all other is nothing unto salvation.

Now then, because I would not be tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the scriptures, and the things contained in them, but shall speak a few words of examination concerning the things already mentioned. As,

Thou sayest thou dost in deed and in truth effectually believe the scriptures: I ask therefore, *wast thou ever killed stark dead* by the law of works contained in the scriptures? Killed by the law or letter, and made to see thy sins against it, and left in a helpless condition by the law? For, as I said, the proper work of the law is to slay the soul and to leave it dead in a helpless state. For it doth neither give the soul any comfort itself when it comes, nor doth it show the soul where comfort is to be had; and therefore is called the "ministration of condemnation," as in 2 Cor. iii. 9; "the ministration of death." 2 Cor. iii. 7. For though men have many a notion of the blessed word of God, as the children of Israel had, yet before they be converted, it may truly be said of them, "Ye do err not knowing the scriptures, nor the power of God."

You say you do believe the scriptures to be the word of God. I say again, examine, *wert thou ever quickened* from a dead state by the power of the Spirit of Christ through the other part of the scriptures; that is to say, by the power of God in his Son Jesus Christ, through the covenant of pro-

mise? I tell thee from the Lord, if thou hast, thou hast felt such a quickening power in the words of Christ (John vi. 63), that thou hast been lifted out of that dead condition that thou before wert in; and that when thou wast under the guilt of sin, the curse of the law, and the power of the devil, and the justice of the great God, thou hast been enabled by the power of God in Christ revealed to thee by the Spirit, through and by the scripture, to look sin, death, hell, the devil, and the law, and all things that are at enmity with thee, with boldness and comfort in the face, through the blood, death, righteousness, resurrection, and intercession of Christ, made mention of in the scriptures.

And, on this account, *O how excellent are the scriptures* to thy soul! O how much virtue dost thou see in such a promise, in such an invitation! They are so large thou canst say, 'Christ will in no wise cast me out! My crimson sins shall be as white as snow!' I tell thee, friend, there are some promises that the Lord hath helped me to lay hold of, through, and by Jesus Christ, that I would not have them out of the Bible for as much gold and silver as can lie between York and London, piled up to the stars; because through them Christ is pleased, by his Spirit, to convey comfort to my soul. I say, when the law curses, when the devil tempts, when hell-fire flames in my conscience; my sins, with the guilt of them, tearing me; then is Christ revealed so sweetly to my poor soul through the promises, that all is forced to fly and leave off to accuse my soul. So also, when the world frowns, when the enemies rage and threaten to kill me, then also the precious, the exceeding great and precious promises do weigh down all, and comfort the soul against all. This is the effect of believing the scriptures savingly; for they that do so, have through the scriptures good comfort, and also ground of hope (Rom. xv. 4),—believing those things to be its own which the scriptures hold forth.

Examine, *Dost thou stand in awe of sinning against God*, because he hath in the scriptures commanded thee to abstain from it? Dost thou give diligence to make thy calling and election sure, because God commandeth it in the scriptures? Dost thou examine thyself whether thou be in the faith or no, having a command in scripture so to do? Or dost thou (notwithstanding what thou readest in the scriptures) follow the world, delight in sin, neglect coming to Jesus Christ, speak evil of the saints, slight and make a mock at the ordinances of God, delight in wicked company, and the like? Then know, that it is because thou dost not in deed and in truth believe the scriptures effectually. For as I said before, if a man do believe them, and that savingly, then he stands in awe; he looks to his steps; he turns his feet from evil; and endeavors to follow that which is good, which God hath commanded in the scriptures of truth. Yet not from a legal or natural principle; that is, to seek for life by doing that good thing; but knowing that salvation is already obtained for him by the blood of that man Christ Jesus on the cross, because he believes the scriptures; therefore, (mark, I pray,) therefore I say, he labors to walk with his God in all well-pleasing and godliness, because the sweet power of the love of Christ, which he feels in his soul by the Spirit according to the scriptures, constrains him so to do. 2 Cor. v. 14.

Examine again, *Dost thou labor after those qualifications by which the scriptures do describe a child of God?* that is, faith, yea, the right faith, the most holy faith, the faith of the operation of God? And also, dost thou examine whether there is a real growth of grace in thy soul, as in love, zeal, self-denial; and a seeking by all means to attain (if possible) to the resurrection of the dead? that is, not to satisfy thyself until thou be dissolved and rid of this body of death, and be transformed into that glory that the saints shall be in after the resurrection day? And in the mean

time dost thou labor and take all opportunities to walk as near as may be to the pitch, though thou know thou canst not attain it perfectly? Yet I say, thou dost aim at it, seek after it, press toward it, and hold on in thy race; thou shunest that which may any way hinder thee, and also closest in with what may any way further the same; knowing that that must be, or desiring that it should be, thine eternal frame; and therefore out of love and liking to it thou dost desire and long after it, as being the thing that doth most please thy soul.

Or how is it with thy soul? Art thou such an one as regards not these things; but rather busy thy thoughts about the things here below; following those things that have no scent of divine glory upon them? If so, look to thyself, thou art an unbeliever, and so under the wrath of God, and wilt for certain fall into the same place of torment that thy fellows have fallen into before thee, to the grief of thy own soul, and thy everlasting destruction.

Consider and regard these things, and lay them to thy heart before it be too late to recover thyself, by repenting of the one, and desiring to close in with the other. Oh! I say, regard, regard; for hell is hot! God's hand is up! The law is resolved to discharge against thy soul! The judgment-day is at hand! the graves are ready to fly open! the trumpet is near the sounding! the sentence will, ere long be past, and then you and I cannot call time again!

3. But again. Seeing the scriptures are so certain, so sure, so irrevocable and firm, and seeing the saving faith of the things contained therein is to reform the soul, and bring it over to the things of God; really conforming to the things contained therein, both to the point of justification, and also an impartial walking, and giving up thy soul and body to a conformity to all the commands, counsels, instructions, and exhortations contained therein; this then, will teach us how to judge of those who give up themselves to walk in the

imagination of their own hearts, who slight and lay aside the scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As, *First*, This will show us that all your drunkards, whoremasters, liars, thieves, swearers, backbiters, slanderers, scoffers at goodness, &c., are unbelievers; I say, we may see by this, that they that live so, have not the faith of the scriptures in their hearts; seeing they delight to practise those things that are forbidden by and in them. And so they continuing, living and dying in this state, we may conclude, without fear, that these portions of holy scripture belong unto them, and shall for certain be fulfilled upon them; "He that believeth not shall be damned." Mark xvi. 16. "The unrighteous shall not inherit the kingdom of God." 1 Cor. vi. 9, 10. "But the unbelieving, the abominable, and the whoremongers, and all liars, shall have their part in the lake that burneth with fire and brimstone." Rev. xxi. 8. "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. 'Depart, depart from me, for I will not save you! Depart, for my blood shall not at all wash you! Depart, for you shall not set one foot into the kingdom of heaven! Depart, ye cursed! Ye are cursed of God, cursed of his law, cursed of me, cursed by the saints, and cursed by the angels, cursed all over, nothing but cursed; and therefore depart from me!' 'And whither?' 'Into everlasting fire; fire that will scald, scorch, burn, and flame to purpose; "fire that shall never be quenched (Mark ix.); fire that will last to all eternity.' 'And must we be all alone?' 'No; you shall have company, store of company with you; namely, all the raging, roaring devils, together with an innumerable company of fellow-damned sinners, men, women, and children.'—And if the scriptures be true (as they will one day wonderfully appear to be), then this must, and shall, be *thy* portion, if

thou live and die in this state, and of all of them who continue in sinning against the truth contained in the scriptures.

Dost thou delight to sin against plain commands? Thou art gone!

Dost thou slight and scorn the counsels contained in the scriptures, and continue in so doing? Then thou art gone!

Dost thou continually neglect to come to Christ, and use arguments in thine own heart to satisfy thy soul with so doing? Then thou art gone! Luke xiv. 17, 18, compared with verse 24, and Heb. ii. 3. "How shall we escape if we neglect so great salvation?" "How shall we escape?" that is, There is no way to escape; 1. Because God hath said we shall not. Heb. xii. 25. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth (that was Moses), much more shall not we escape, if we turn away from him that speaketh from heaven." 2. Because he hath not only said, they shall not, but also hath bound it with an oath, saying, "So I swear in my wrath, They shall not enter into my rest." Heb. iii. 11. To whom did he swear that they should not enter into his rest? Answer, "To them that believed not." "So we see they could not enter in, because of unbelief." Ver. 18, 19.

Secondly, This will teach us what to think and conclude of such, as though they do not so openly discover their folly by open and gross sins against the law, yet will give more heed to their own spirits and movings thereof (though they be neither commanded, nor commended for the same in scripture; nay, though the scripture command and commend the contrary, Isa. viii. 20) than they will to the holy and revealed will of God. I say, such men are in as bad a state as the other to the full, being disobedient to God's will revealed in his word as well as they, though in a different manner; the one openly transgressing against the plain and well known truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them,

giving more heed to their own spirits, and the motions thereof, although not warranted by the scriptures.

A few words more, and so I shall conclude. And,

1. Take heed that you content not yourselves with a bare *notion* of the scriptures in your heads; by which you may go far, even so far as to be able to dispute for the truth, to preach the gospel, and labor to vindicate it in opposition to gainsayers, and yet be found at the left hand of Christ at the judgment-day, forasmuch as thou didst content thyself with a notion or traditional knowledge of them.

2. Have a care that thou own the *whole* scripture; and not own one part and neglect another, or slight it. As thus, to own the law, and slight the gospel, or to think that thou must be saved by thy good doings and works; for that is all one as if thou didst thrust Christ away from thee; or else so to own the gospel, as if by it thou wert exempted from all obedience to the ten commandments, and conformity to the law in life and conversation; for in so doing, thou wilt for certain make sure of eternal vengeance.

3. Have a care that thou put not *wrong names* on the things contained in the scriptures, so as to call the law Christ, and Christ the law. For some having done so (within my knowledge), have so darkened to themselves the glorious truths of the gospel, that in a very little time they have been resolved to thwart and oppose them; and so have made room in their souls for the devil to inhabit, and obtained a place in hell, for their own souls to be tormented for ever and ever.

Against this danger therefore, in reading and receiving the testimony of scripture, learn to distinguish between the law and the gospel, and to keep them clear asunder, as to the salvation of thy soul. And that thou mayst so do, in the first place, beg of God that he would show thee the nature of the gospel, and set it home effectually with life

and power upon thy soul by faith ; which is this, That God would show thee, that as thou, being man, hast sinned against God ; so Christ being God-man, hath bought thee again, and with his most precious blood set thee free from the bondage thou hast fallen into by thy sins ; and that not upon condition that thou wilt do thus and thus, and this and the other good work ; but rather, that thou being justified freely by mere grace through the blood of Jesus, shouldst also receive thy strength from him who hath bought thee, to walk before him in all well-pleasing ; being enabled thereto by virtue of his Spirit, which hath revealed to thy soul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, viz. Jesus Christ.

Then, if the law thou readest of, tell thee in thy conscience, thou must do this and the other good work of the law, if ever thou wilt be saved ; answer plainly, That for thy part thou art resolved now not to work for life, but to believe in the virtue of that blood shed upon the cross, upon Mount Calvary, for the remission of sins. And yet because Christ hath justified thee freely by his grace, thou wilt serve him in holiness and righteousness all the days of thy life ; not in a legal spirit, or in a covenant of works ; but ‘mine obedience (say thou) I will endeavor to have free, and cheerful, out of love to my Lord Jesus.’

Have a care thou receive not this doctrine in the notion only ; lest thou bring a just damnation upon thy soul by professing thyself to be freed by Christ’s blood from the guilt of sin, while thou remainest still a servant to the filth of sin. For I must tell you, that unless you have the true and saving work of the faith and grace of the gospel in your hearts, you will either go on in a legal holiness, according to the tenor of the law ; or else, through a notion of the gospel (the devil bewitching and beguiling thy understanding, will, and affections), thou wilt, ranter-like, turn the grace of God

into wantonness, and bring upon thy soul double, if not triple damnation. Because thou couldst not be contented to be damned for thy sins against the law, but also to make ruin sure to thy soul, thou wouldst dishonor the gospel, and turn the grace of God held forth and discovered to men by that, into licentiousness.

But that thou mayst be sure to escape these dangerous rocks on the right hand and on the left, see that thy faith be such as is spoken of in the scriptures; and that thou be not satisfied without that; which is a faith wrought by the mighty operation of God, revealing Christ to, and in thee, as having wholly freed thee from thy sins by his most precious blood. Which faith, if thou attain unto it, will so work in thy heart, that first thou wilt see the nature of the law, and also the nature of the gospel, and delight in the glory of it; and also thou wilt find an engaging of thy heart and soul to Jesus Christ, even to the giving up of thy whole being unto him, to be ruled and governed by him to his glory, and thy comfort, by the faith of the Lord Jesus.

THE

RESURRECTION OF THE DEAD,

AND

ETERNAL JUDGMENT;

OR,

THE TRUTH OF THE RESURRECTION OF THE BODIES,
BOTH OF GOOD AND BAD, AT THE LAST DAY,
ASSERTED AND PROVED BY GOD'S WORD:

ALSO

THE MANNER AND ORDER OF THEIR COMING FORTH OF THEIR
GRAVES; AS ALSO, WITH WHAT BODIES THEY DO ARISE:

TOGETHER

WITH A DISCOURSE OF THE LAST JUDGMENT, AND THE FINAL
CONCLUSION OF THE WHOLE WORLD.

TO THE READER.

COURTEOUS READER,

THOUGH this be a small treatise, yet it doth present thee with things of the greatest and most weighty concernment, even with a discourse of life and death to eternity; opening and clearing, by the scriptures of God, that the time is at hand, when there shall be a resurrection of the dead, both of the just and unjust; even of the bodies of both, from the graves where they are, or shall be, at the approach of that day.

Thou hast also in these few lines, the order and manner of the rising of these two sorts of people; wherein is showed thee with what body they shall then rise; as also, their states and condition at that day, with great clearness.

For here thou shalt see the truth and manner of the terrible judgment, the opening of the books, the examining of witnesses, with a final conclusion upon good and bad. Which, I hope, will be profitable to thy soul that shall read it. For if thou art godly, then here is that which will, through God's blessing, encourage thee to go on in the faith of the truth of the gospel; but if thou art ungodly, then, here thou mayst meet with conviction; yea, and that of what will be, without fail, thy end at the end of the world, whether thou continue in thy sins, or repent. If thou continue in them, blackness and darkness, and everlasting destruction; but if thou repent and believe the gospel, then light, and life, and joy, and comfort, and glory, and happiness, and that to eternity.

Wherefore, let me here beg these things at thy hand:

First, That thou take heed of that spirit of mockery, that saith, "Where is the promise of his coming?"

Secondly, Take heed that thy heart be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon thee unawares. But

Thirdly, Be diligent in making thy calling and election sure; that thou, in the day of which thou shalt read more in this book, be not found without that glorious righteousness that will then stand thee in stead, and present thee before his glorious presence, with exceeding joy. To him be glory in the church by Christ Jesus, world without end. Amen.

JOHN BUNYAN.

THE
RESURRECTION OF THE DEAD,
AND
ETERNAL JUDGMENT.

CHAPTER I.

EXPOSITION OF THE TEXT.

BUT THIS I CONFESS UNTO THEE, THAT AFTER THE WAY WHICH THEY CALL HERESY, SO WORSHIP I THE GOD OF MY FATHERS, BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND IN THE PROPHETS: AND HAVE HOPE TOWARD GOD, WHICH THEY THEMSELVES ALSO ALLOW, THAT THERE SHALL BE A RESURRECTION OF THE DEAD, BOTH OF THE JUST AND UNJUST.—Acts xxiv. 14, 15.

My discourse upon this text, will chiefly concern the Resurrection of the Dead; wherefore to that I shall immediately apply myself, not meddling with what else is couched in the words.

You see here that Paul, being, upon his arraignment, accused of many things, by some Jews that were violent for his blood; and being permitted to speak for himself, by the then heathen magistrate; doth in few words tell them, that as touching the crimes wherewith they charged him, he was utterly faultless. Only this he confessed, That after that way which they call heresy, so he worshipped the God of his fathers, believing all things that are written in the

law and the prophets; and that he had the same hope towards God, which they themselves did allow, that there should be a resurrection of the dead, both of the just and unjust.

Whence note by the way, that a hypocritical people will persecute the power of those truths in others, which themselves in words profess: 'I have hope towards God, and that such a hope as they themselves do allow, and yet I am this day, and for this very thing, persecuted by them.'

But to come to my purpose, "There shall be a resurrection of the dead, &c. By these words the apostle sheweth us what was the substance of his doctrine, namely, that there should be a resurrection of the dead; and by these words also, what was the great argument with his soul, to carry him through those temptations, afflictions, reproaches, and necessities he met with in this world, even the doctrine of a Resurrection: 'I have hope towards God,' saith he, 'and there is my mind fixed. "For there shall be a resurrection of the dead, both of the just and unjust." The reason why I cannot do what these Jews would have me; also why I cannot live as do the Gentiles; is, because I have in my soul the faith of the Resurrection. This is the doctrine, I say, which makes me fear to offend, and which is as an undergirding to my soul, whereby I am kept from destruction, and confusion, under all the storms and tempests I here go through. In a word, this is it that hath more awe upon my conscience, than all the laws of men, with all the penalties they inflict. "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.'

Now here, seeing this doctrine of the Resurrection of the Dead, hath that power both to bear up and to awe, both to encourage and to keep within compass, the spirit and the body of the people of God, it will be requisite and profita-

ble for us, to inquire into the true meaning and nature of this word, "The resurrection of the dead."

And, for the better compassing of this matter, I shall briefly inquire, 1. What in this place is meant by the Dead: 2. What is meant by the Resurrection: 3. Why the apostle doth here speak of the Resurrection of the Dead as of a thing yet to come. "There shall be a resurrection of the dead, both of the just and unjust."

For the first. The 'dead,' in scripture go under a fivefold consideration: as,

1. Such as die a natural death, or as when a man ceaseth to be any more in this world; as David, whom Peter tells us, "is both dead and buried, and his sepulchre remaineth with us to this day."

2. There is a people that are reckoned "dead in trespasses and sins;" as those are who never yet were translated from darkness to light, and from the power of Satan to God. Such, I say, as yet never felt the power of the word and Spirit of God, to raise them from that state, to walk with him in the regeneration; making a life out of Christ, and his present benefits.

3. There is a death seizeth men often after some measure of light received from God, and some profession of the gospel of Christ. These, for the certainty of their damnation, are said to be dead, dead: "twice dead, and plucked up by the roots."

4. There is in scripture mention made of a death to sin and the lust of the flesh. This death is the beginning of true life and happiness, and is a certain forerunner of a share in Christ, and with him in another world.

5. Lastly. There is also in the word a relation of eternal death. This is the death that those are in, and swallowed up of, that go out of this world Godless, Christless, and graceless: dying in sin, and so under the curse of the dreadful God. These, I say, because they have missed of

the Lord Jesus Christ, the Saviour, in this day of grace, are fallen into the gulf and jaws of eternal death and misery, in "the fire that shall never be quenched."

Now then, seeing there is 'death,' or to be 'dead,' taken under so many considerations in the scripture; it is evident, that the text is not meant of them all. I then must distinguish, and inquire from which of these deaths it is, that here the apostle did look for a resurrection.

1. First then, it cannot be meant of a resurrection from eternal death; for from that there is no redemption.

2. Neither is it a resurrection from that double death; for they that are in that are past recovery also.

3. And as for those that are dead to sin, it is nonsense to say there shall or can be a resurrection from that; for that itself is a resurrection. Which resurrection also the apostle had then passed through, and also all the brethren; as he saith, "You hath he quickened, who were dead in trespasses and sins:" And again, "If ye then be risen with Christ:" And again, "Wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." Eph. ii.; Col. ii.

Lastly, The dead therefore in this scripture, must be understood of those that have departed this life, that have body and soul separated each from the other: and so the resurrection of the body out of the grave. As Daniel saith, "Many that sleep in the dust of the earth shall arise." And again, the Lord saith: "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth," &c. Dan. xii; John v.

The resurrection of the just then, is the rising of the *bodies* of the just; and the resurrection of the unjust, the rising of their *bodies* at the last judgment. This also is the meaning of that saying of Paul to Agrippa, "I stand," saith he, "and am judged for the hope of the promise made unto our fathers:" which promise at first began to be fulfilled in

the resurrection of the body of Christ and hath its accomplishment, when the dead small and great are raised out of their graves. Wherefore, though Paul saith, it is already fulfilled; yet here he saith, he hopes it shall come: "Unto which promise" saith he "our twelve tribes instantly serving God day and night, hope to come;" as God told Daniel, saying, "Go thy way, for thou shalt stand in thy lot at the end of the days."

Christ is already risen, and therefore so far the promise is fulfilled, but his saints are yet in their graves; and therefore that part of the fulfilling of it is yet to come; as he saith, "Why should it be thought an incredible thing with you, that God should raise the dead?"

Again, That it is the resurrection of the dead *bodies* of both saints and sinners that is here asserted, is further evident, because the apostle saith, It is the resurrection that the very Pharisees themselves allowed. "I have hope towards God," saith he, "which themselves also allow:" then what that hope is, he in the next words showeth, namely, "That there shall be a resurrection of the dead," &c. Now we know, that the Pharisees did not allow of a resurrection from a state of nature to a state of grace, which is the same with the new birth; but did confidently allow and teach, that they were "the children of Abraham according to the flesh." Yea, when any of them began to adhere, or incline to Christ's doctrine in some things, yet the doctrine of the new birth, or of being raised from a state of nature to a state of grace, they would very much stick at; though in the mean time, they utterly were against the doctrine of the Sadducees, which denied the resurrection of the body.

Further, the resurrection here spoken of must needs be the resurrection of the *body*, because it is called, a "resurrection of the dead, both of the just and unjust;" that is, of both saints and sinners; according to the saying of Christ. "The hour is coming, in the which all that are in the graves

shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation."

Again, the resurrection here mentioned, is a resurrection *to come*, not already enjoyed, either by saints or sinners. "There shall be a resurrection of the dead, both of the just and unjust." Now, I say, the resurrection here being yet desired by the just, and counted also the resurrection of the dead, both of the just and unjust, it must needs be the same resurrection that is spoken of by Job, who saith : "So man lieth down, and riseth not ; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

CHAPTER II.

EVIDENCE OF THE DOCTRINE.

HAVING thus, in few words, opened this scripture unto you, I shall, in the next place, for the further satisfaction of those that are yet wavering, and for the refreshment of those that are strong and steadfast, lay down before you several undeniable scripture demonstrations of the resurrection of the dead, both of the just and unjust.

I. I shall first begin with the Resurrection of THE JUST.

1. The just must arise, *because Christ is risen from the dead*. Christ is the head of the just, and they are the members of his body; and because of this union, therefore the just must arise. This is the apostle's own argument: "If Christ," saith he, "be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen." Now, I say, the reason why the apostle thus argueth the resurrection from the dead, by the resurrection of Christ, is, because the saints (of whose resurrection he here chiefly discourseth) are in their bodies, as well as in their souls, the members of Christ. "Know you not," saith he, "that your bodies are the members of Christ." A very weighty argument; for if a good man be a member of Christ, then he must either be raised out of his grave, or else sin and death must have power over a member of Christ. I say, again, if this body be not raised, then also Christ is not a complete conqueror over his enemies; forasmuch as death and the grave have still power over his members. "The last enemy that shall be destroyed is death." Now, though Christ in his own person hath a com-

plete conquest over death, &c., yet death hath still power over the bodies of all that are in their graves. Now, I say, Christ being considered with relation to his members, then he hath not yet a complete conquest over death; neither will he, until they every one be brought forth of their graves; for then, and not till then, shall that saying be every way fulfilled, "Death is swallowed up of victory."

2. As there must be a resurrection of the just, because Christ is their head, and they his members; so also, *because the body of the saints, as well as their soul, is the purchase of Christ's blood*: "Ye are bought with a price," saith Paul: "therefore glorify God in your body, and in your spirit, which are God's." Christ will not lose the purchase of his blood. 'O Death, saith Christ, I will have them. O Grave, I will make thee let them go: I will ransom them from the power of the grave, I will redeem them from death. I have bought them, and they shall be mine: "O Death, I will be thy plague, O Grave I will be thy destruction."' I say, though the power of the grave be invincible, and death be the king of terrors, yet he hath the keys of hell and of death at his girdle, to whom belong the issues from death: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." And we, the price of his blood, shall be delivered.

3. As the body is a member of Christ, and the price of his blood, so *it is the temple of the Holy Ghost*, which is in us: "What! know ye not that your body is the Temple of the Holy Ghost, which is in you? And ye are not your own." The body is no such ridiculous thing in the account of Christ, as it was in the account of the Sadducees. "The body is not for fornication, but for the Lord, and the Lord for the body;" and that not only in this world, but that which is to come: Wherefore he adds, "God hath both raised up the Lord Jesus, and will raise us up also by his

power;" that is, as he hath raised up the body of Christ, so he will raise up ours also by Christ.

4. The bodies of the just must arise again, *because of that similitude that must be betwixt the body of the Lord Jesus Christ, and the bodies of the saints*: "When he shall appear, we shall be like him." Now, we have it abundantly manifest in scripture, that the body of the Lord Jesus was raised out of the grave, and caught up into heaven, and that it ever remaineth in the holiest of all, a glorified body.

Now, I say, it would be very strange to me, if Christ should be raised, ascended, and glorified in that body, and yet that his people should be with him no otherwise than in their spirits; especially, seeing that he in his resurrection is said to be but the first-begotten from the dead, and the first-fruits of them that sleep. For we know, that a first-begotten doth imply more sons, and that first-fruits do foreshow an after-crop. Wherefore we conclude, "That as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming."

And hence it is that the scripture saith, "He shall change our vile body, that it may be fashioned like to his glorious body." And hence it is, again, that the day of Christ is said to be "the day of the manifestation of the sons of God, and of the redemption of our body;" for then shall the saints of God not only *be*, but *appear*, as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his.

5. There must be a resurrection of the body of the saints, *because the body as well as the mind, hath been a deep sharer in the afflictions that we meet with for the gospel's sake*. Yea, the body is oftentimes the greater sufferer in all the calamities, that for Christ's sake we here undergo. It is the body that feels the stocks, the whip, hunger, and cold, the fire and rack, and a thousand calamities. It is the body in

which we have the dying marks of the Lord Jesus: "That the life of Jesus, also might be made manifest in our mortal flesh." God is so just a God, and so merciful to his people, that though the bodies of his saints should, through the malice of the enemy, be never so dishonorably tortured, killed, and sown in the grave, yet he will (as further will be showed anon) raise it again in incorruption, glory, and honor. As he saith also in another place, that we who have continued with Christ in his temptations, that have for his sake undergone the reproach and malice of the world; "to you," saith Christ, "I appoint a kingdom, as my Father hath appointed unto me." "If we suffer with him, we shall also reign with him;" and "he that hateth his life in this world, shall keep it to life eternal." All this is to be enjoyed, especially at the resurrection of the just. But,

6. There must be a resurrection of the just, *otherwise there will be the greatest disappointment on all sides that ever was since man had a being on the earth.*

A disappointment, I say, first. Of the *will* of God: "For this is the will of the Father that sent me," saith Christ, "that of all which he hath given me, I should lose nothing" (not a dust), "but should raise it up again at the last day."

A disappointment also of the *power* of God: for he that hath raised up the Lord Jesus, doth also intend to raise us up by his power, even our bodies. As Paul saith, "The body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his power."

If there should be no resurrection of the just, *Christ* also would be wonderfully disappointed of the fruits of all his sufferings. As I told you before, his people are the price of his blood, and the members of his body; and he is now at the right hand of God, far above all principalities and powers, and every name that is named, expecting till his enemies be made his footstool, and brought under the

foot of the weakest saint; which will not be, until the last enemy, death, is destroyed. We know that he said, when he went away, that he would come again, and fetch all his people to himself, even up into heaven, that where he is, there we may be also. But I say, how will he be disappointed, if when he comes, the grave and death should prevent and hinder him, and each with its bars, keep down those whom he hath ransomed with his blood from the power thereof!

If the bodies of the just arise not from the dead, then *they* also will be disappointed. It is true, the saints departed have far more fellowship and communion with God and the Lord Jesus Christ, than we have, or are yet capable of having; they being in paradise, and we in this world; but yet, I say for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will, and must arise from the dead. This, I say, is the time that they long for, when they cry under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" When they died, they died in hope to obtain a better resurrection; and now they are gone, they long till that day be come: till the day come, I say, when the dead, even all the enemies of Christ shall be judged; for then will he "give reward to his servants the prophets, and to his saints, and to all that fear his name, small and great."

If the just arise not, great disappointment also will be to *the saints yet alive* in this world. For, notwithstanding they have already received the first-fruits of the Spirit, yet they wait, not only for more of that, but also for the resurrection, redemption, and changing of this vile body. "For our conversation is in heaven," saith Paul; "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." But now, I say, if the body riseth

not, then how can it be made like to the glorious body of Christ Jesus; yea, what a sad disappointment, infatuation, and delusion, are those poor creatures under, that look, and that by scripture warrant, for such a thing? They look for good, but behold evil: they expect to be delivered in their whole man from every enemy; but lo! both death and the grave, their great enemies, do swallow them up for ever! But, beloved, be not deceived. The needy shall not always be forgotten, the expectation of the poor shall not perish for ever. For, saith Christ, "Every one that seeth the Son, and believeth on him, hath everlasting life: and I will raise him up at the last day."

If the just arise not out of their graves, *then also is every grace of God in our souls defeated*. For though the spirit of devotion can put forth a feigned show of holiness, with the denial of the resurrection, yet, every grace of God in the elect, doth prompt them forward to live as becomes the gospel, by pointing at this day.

It is this that *Faith* looks at, according as it is written, "I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you."

Hope looks at this: "We," saith Paul "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of our body." That is, we expect this by hope. "But hope that is seen, is not hope: for what a man seeth" (or hath in present possession), "why doth he yet hope for?"

The grace of *Self-denial* also worketh by this doctrine: "If, after the manner of men," saith Paul, "I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" As if he should say, Wherefore do I deny myself of those mercies and privileges that the men of this world enjoy? Why do not I also, as well as they, shun per-

secution for the cross of Christ? If the dead rise not, what shall I be the better for all my trouble that here I meet with for the gospel of Christ?

Both *Zeal* and *Patience*, with all the other graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated, and supported by this doctrine. As James saith, "Be patient, therefore, brethren, unto the coming of the Lord" (for then shall the dead be raised). "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

8. The doctrine of the resurrection of the just, must needs be a certain truth of God, if we consider *the devilish and fanatical errors and absurdities that must unavoidably follow the denial thereof*: as,

First, *he that holdeth no resurrection of our body, denies the resurrection of the body of Christ*. This is the Spirit's own doctrine: "For if the dead rise not, then is Christ not risen." He that denieth the resurrection of the members, denies the resurrection of the head: for seeing the resurrection of the saints is proved by the resurrection of Christ; he that doth deny the resurrection of the saints, must needs deny the resurrection of Christ, that proves it.

Now this error, as it is in itself destructive to all Christian religion; so, like an adder, it carrieth within its bowels many others alike devilish and filthy: As,

(1.) He that denieth the resurrection of the saints,cludeth, that to preach deliverance from sin and death, is vain preaching. For how can he be freed from sin, that is swallowed up for ever of death and the grave? as he most certainly is that is always contained therein. As Paul saith, "If Christ be not risen (whose resurrection is the ground of ours), then is our preaching vain, and your faith is also

vain;" then we preach fables, and you receive them for truth.

(2.) This error casteth the lie in the face of God, of Christ, and the scriptures. "Yea, and we also," saith Paul, "are found false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." Mark, before he said, that Christ, in his resurrection, doth prove our resurrection; but now he saith, that our resurrection will prove the truth of his. And indeed both are true: for as by Christ's rising, ours is affirmed; so by ours, his is demonstrated.

(3.) The denial of the resurrection, also damneth those that have departed this world in the faith of this doctrine. If Christ be not risen (as if he is not, we rise not) then is not only your faith vain, and ye are yet in your sins that are alive; but, "then they also that are fallen asleep in Christ are perished."

(4.) He that denieth the resurrection of the just, concludeth, that the Christian is of all men the most miserable: Mark the words, "If in this life only we have hope in Christ, we are of all men most miserable." First, "Of all men most miserable," because we let go present enjoyments for those that will never come, if the dead rise not. "Of all men most miserable," because our faith, our hope, our joy and peace, are all but a lie, if the dead rise not. But you will say, he that giveth up himself to God shall have comfort in this life. Ah! but if the dead rise not, all our comfort that now we think we have from God, will then be found presumption and madness. Because we believe that God hath so loved us, as to have us, in his day, in body and soul to heaven; which will be nothing so, if the dead rise not: "If in this life only we have hope in Christ, we are of all men most miserable." Poor Christian! thou that lookest for the blessed hope of the resurrection of the body, at the glorious appearing of the great God and our Saviour Jesus

Christ, how wilt thou be deceived, if the dead rise not! "But now is Christ risen, and become the first fruits of them that sleep. For since by man came death, by man came also the resurrection of the dead."

(5.) But again, he that denieth the resurrection of the dead, setteth open a flood-gate to all manner of impiety. He cutteth the throat of a truly holy life, and layeth the reins upon the neck of the most outrageous lust: for if the dead rise not, "Let us eat and drink," that is, do any thing, though ever so diabolical and hellish; "let us eat and drink, for to-morrow we die;" and there is an end of us; we shall not rise again, to receive either evil or good.

(6.) To deny this resurrection; nay, if a man do but say, *it is past*, either with him or any Christian, his so saying tendeth directly to the destruction and overthrow of the faith of them that hear him; and is so far from being according to the doctrine of God, that it eateth out good and wholesome doctrine, even as cankers eat the face and flesh of a man. How ill favoredly do they look, that have their nose and lips eat off with the canker? Even so badly doth the doctrine of no resurrection of the dead look in the eyes of God, Christ, saints, and scripture.*

Lastly, I conclude, then, that to deny the resurrection of the bodies of the just, argueth,

Great ignorance of God; ignorance of his power to raise, ignorance of his promise to raise, ignorance of his faithfulness to raise; and that in regard both to himself, Son, and saints, as I showed before. Therefore saith Paul to those that were thus deluded, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." As if he had said, Do you

* Would that Professor Bush, and those who with him in our times, have been led astray by a show of "science—falsely, so called"—would heed this homely, but true, strong and solemn strain of old John Bunyan.—J. N. B.

profess Christianity? and do you question the resurrection of the body? Do you not know, that the resurrection of the body and glory to follow, is the very quintessence of the gospel of Jesus Christ? Are you ignorant of the resurrection of the Lord Jesus? And do you question the power and faithfulness of God, both to his Son and his saints, because you say, there shall be no resurrection of the dead? You are ignorant of God; of what he can do, of what he will do, and of how he will by doing glorify himself.

As it argueth very great ignorance of God's power, promise, and faithfulness; so it argueth *gross ignorance of the tenor and current of the scriptures*. "For," as touching the dead, that they are raised, have you not read in the book of Moses (saith Christ) how that God said unto him in the bush, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Ye do therefore greatly err." To be the God of Abraham, Isaac, and Jacob, is to be understood of his being their God under a new covenant relation; as he saith, "I will be their God, and they shall be my people." Now, thus he is not the God of the dead, that is, of those that perish, whether they be angels or men.

Now, I say, they that are the children of God, as Abraham, Isaac, and Jacob, they are counted the 'living,' under a threefold consideration. 1. In their Lord and Head. And thus all the elect may be said to live; for they are from eternity chosen in him, who also is their life, though possibly many of them yet unconverted: yet, I say, Christ is their life, by the eternal purpose of God. 2. The children of the new covenant do live; both in their spirits in glory, by open vision, and here by faith, and the continual communication of grace from Christ into their souls. 3. They live also with respect to their rising again; "for God calleth those things that are not, as though they were." To be born, dead, buried, risen, and ascended, are all present with

God. He liveth not by time, as we do. A thousand years to him are but as the day that is past. And again, "One day is as a thousand years." Eternity, which is God himself, admitteth of no first, second, and third. All things are naked and bare before him, and present with him; all (his) live unto him.

"There shall be (then) a resurrection of the dead, both of the just and unjust." A resurrection, of what? of that which is sown, or of that which was never sown? If of that which is sown, then it must be either of that nature that was sown, or else of the corruption that cleaveth unto it; but it is the nature, not the corruption that cleaveth unto it, that riseth again. And verily, the very term "resurrection" is a forcible argument to prove that the dead shall come forth of their graves; for the Holy Ghost hath always spoken more properly than to say, "There shall be a resurrection of the dead, both of the just and unjust," when yet neither the good nor the bad shall come forth of their graves, but rather something else to delude the world withal.

CHAPTER III.

MANNER OF RISING OF THE JUST.

HAVING thus, in a few words, showed you the truth of the resurrection of the dead, I now come to the manner of their rising.

And first (as I said before) of the rising of the just.

The apostle, when he had (1 Cor. xv.) proved the truth and certainty of the resurrection, descends to the discovery of the manner of it. And to the end that he might remove those foolish scruples that attend the hearts of the ignorant, he begins with one of their questions, "But some man will say," saith he, "How are the dead raised up? and with what body do they come?" To which he answereth, first, by a similitude of seed that is sown in the earth. In which similitude he inserteth three things.

1. That our reviving, or rising, must be after death: "That which thou sowest is not quickened, except it die."

2. That at our rising, we shall not only revive and live, but be changed into a far more glorious state than when we were sown: "That which thou sowest, thou sowest not that body that shall be," &c. "But God giveth it a body as it pleaseth him;" that is, he giveth the body more splendor, lustre, and beauty, at its resurrection.

But, 3. Neither its quickening, nor yet transcendent splendor, shall hinder it from being the same body (as to the nature of it) that was sown in the earth; for as God giveth it a body for honor and splendor, as it pleaseth him, so, "to every seed his own body."

And indeed, this similitude by which he here reasoneth the *manner* of the resurrection of the just, is very natural,

and fitly suiteth each particular. For as to its burial. 1. The corn of wheat is first dead, and afterward sown and buried in the earth; and so is the body of man. 2. After the corn is thus dead and buried, then it quickeneth and reviveth to life: so shall also it be with our body; for after it is laid in the grave and buried, it shall quicken, rise, and revive.

Again, as to the manner of its change in its rising, this similitude also doth fitly suit; as, 1. It is sown a dead corn; it is raised a living one. 2. It is sown dry, and without comeliness; it riseth green and beautiful. 3. It is sown a single corn; it riseth a full ear. 4. It is sown in its husk; but in its rising it leaveth that husk behind it.

Further, Though the kernel thus die, be buried, and meet with all this change and alteration in these things; yet none of them can cause the *nature* of the kernel to cease: it is wheat still. Wheat was sown, and wheat riseth. Only it is sown dead, dry, and barren wheat; and riseth living, beautiful, and fruitful wheat. It hath this alteration then, that it doth greatly change its resemblance; though yet it hath this power, still to retain its own nature. "God giveth it a body as it pleaseth him; but to every seed his own body."

The apostle having thus presented the manner of the resurrection of the saints, by the nature of seed sown and rising again; he proceedeth, for further illustration, to three more similitudes. The first is, to show us the variety and glory of flesh. The second is, to show us the difference of glory that is between heavenly bodies, and those that are earthly. The third is, to show us the difference that is between the glory of the light of the sun, from that of the moon; also how one star differeth from another in glory: and then concludeth, "So is the resurrection of the dead." As if he should say, At the resurrection of the bodies, they will be abundantly more altered and changed, than if the flesh of beasts and fowls were made as noble as the flesh of

men; or the bodies of earth were made as excellent as the heavenly bodies; or as if the glory of the moon should be made as bright, and as clear, as the glory of the sun; or as if the glory of the least star was as glorious and shining as the biggest in the firmament of heaven.

It is a resurrection indeed; a resurrection every way. The body ariseth as to the nature of it, the self-same nature; but as to the manner of it, how far transcendent is it! There is a poor, dry, wrinkled kernel cast into the ground, and there it lieth, and swelleth, breaketh, and one would think, perisheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a stalk; there also appeareth an ear; it also sweetly blossoms, with a full kernel in the ear; it is the same wheat, yet behold how the form and fashion of that which now ariseth, doth differ from that which then was sown; its glory also when it was sown, is no glory when compared with that in which it ariseth. And yet it is the same that riseth that was sown, and no other; though the same after a far more glorious manner: not the same with its husk, but without it. Our bran shall be left behind us when we rise again. The comparison also between the bodies heavenly, and the bodies earthly, holds forth the same. "The glory of the celestial is one, and the glory of the terrestrial is another." Now mark it, he doth not speak here of the natures of each of these bodies, but of the transcendent glory of one above another. The glory of the heavenly is one, and the glory of the earthly is another. Wherefore, I say, at our rising, we shall not change our nature, but our glory; we shall be equal to the angels; not with respect to their nature, but glory. The nature also of the moon is one thing, and the glory of the moon is another; and so one star also differeth from another in glory.

A beggar hath the same nature as a king, and gold in the ore hath the same nature with that which is best re-

finer: but the beggar hath not the same glory with the king, nor yet the gold in the ore the same glory with that which is refined. But our state will be far more altered, than any of these in the day when we arise out of the heart and bowels of the earth, like so many suns in the firmament of heaven.

These things thus considered, do show you how vainly they argue, that say, our human nature, consisting of body and soul, shall not inherit the kingdom of God; and also how far from their purpose, that saying of the apostle is, which saith, that “flesh and blood shall not inherit the kingdom of God.” And now also because I am fallen upon the objection itself, I shall not pass it, but with a short dash at it. Wherefore, reader, whoever thou art, consider, that frequently in scripture, the word “flesh and blood” (as also in the place alleged) is not to be understood of that matter which God made—which flesh cleaveth to our bones, and blood runs in our veins—but is taken for that corruption, weakness, mortality, and evil that cleave unto it. Which weakness and corruption, because it possesseth all men, and also wholly ruleth where the soul is unconverted, therefore it beareth the name of that which is ruled and actuated by it, namely, our whole man, consisting of body and soul. Yet, I say, it is a thing distinct from that flesh and blood which is essential to our being, and without which we are no men. As for instance, “He that is Christ’s,” saith Paul, “hath crucified the flesh with the affections and lusts.” Who is so vain as to think, that the apostle, by these words, should mean our material flesh that hangeth on our bones, and that is mixed with our natural blood, sinews, and veins; and not rather that inward fountain of sin, corruption, and wickedness, which in another place he calleth “the old man, with the deceitful lusts.” Again, “The flesh lusteth against the Spirit, and the Spirit against the flesh.” Is it our flesh that hangeth on our bones, which lusteth against the Spirit; and

that also against which the Spirit lusteth? Certainly if the Spirit lusteth against our material flesh, then it is our duty not to nourish it at all; because, by nourishing it, we nourish that against which the Spirit of God fighteth and warreth. Nay, if the Spirit lusts against the flesh on our bones, simply considered as flesh; and if it be our duty to follow the Spirit, as it is, then we must needs kill ourselves, or cut our flesh from our bones. For whatever the Spirit of God lusteth against, must be destroyed; yea, it is our duty with all speed to destroy it. But wilt thou know, O vain man, that by flesh here, is to be understood, not the nature that God hath made, but the corrupt apprehension and wisdom, with those inclinations to evil, that lodge within us, which in another place is called "the wisdom of the flesh;" yea, in the plain terms, "flesh and blood," where Christ saith, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Nay, observe it, all these places, with many others, do rather point at a corrupt soul, than a corrupt body; for indeed, sin, and all spiritual wickedness, have their seat in the heart and soul of a man, and by their using this or that member of the body, so defile the man; the weaknesses of the body, or that attend our material flesh and blood, they are weaknesses of another kind: as sickness, aches, pains, sores, wounds, defect of members, &c. Wherefore, where you read of flesh and blood as rejected of God, especially when it speaks of the flesh and blood of saints, you are not to understand it as meant of the flesh which is their proper human nature, but of that weakness which cleaveth to it.

Paul, in another place, reckoneth up the works of the flesh, in many things, as in witchcraft, hatred, variance, strife, emulation, fornication, and many others. But can any imagine that he there should strike at that flesh which hangeth on our bones? rather at that malignity and rebellion that is in the mind of man against the Lord; by

reason of which, the members of the body are used this way, and also some times that, to accomplish its most filthy and abusive deeds. “They are enemies in their *minds* by wicked works.”

Thus you see that “flesh and blood” is not to be taken always for the flesh that is upon our hands, and feet and other parts of our body, but for that sin, weakness, and infirmity, that cleave to our whole man.

Further, then, touching our real substantial flesh, it may be either considered as God’s creature purely, or as corrupted with sin and infirmity. Now, if you consider it as corrupted; so it shall not inherit the kingdom of God: but yet consider it as God’s creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that body, when changed, inherit the kingdom of God. The woman whose clothes are foul, can yet distinguish between the dirt and the cloth on which it hangeth; and so deals God with us. It is true, there is not one saint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weakness; yea, and also with many sinful infirmities, by reason of that body of sin and death that yet remains in us: but yet God, I say distinguisheth between our weaknesses and his workmanship, and can tell how to save the whole man of his people, while he is destroying the corruption and weakness that cleave to them.

And now to return to the place objected, “Flesh and blood shall not inherit the kingdom of God.” It cannot be truly understood, that that flesh which is man’s nature, shall not enter into the kingdom: for then, as I said before, Christ must lose his members, the purchase of his blood, the vessels and temples of his Spirit; for all this is our body.

Again; then Christ also, in that body of his, which is also our flesh and blood, is not in glory; contrary to the

whole current of the New Testament. Yea, it would be nonsense to say, there should be a resurrection, and that our vile body shall be changed and made like to the glorious body of the Son of God, if this body do not at all rise again, but some other thing, which is not in us and our nature.

But to be short, the apostle here when he saith, "Flesh and blood shall not inherit," &c., speaks properly of that mortality and weakness that now attend our whole man, and not of our real substantial body itself. For after he had said, "Flesh and blood shall not inherit the kingdom of God," he adds, "Neither doth corruption inherit incorruption." Which two sayings are answerable to what he presently adds, saying, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead;" mark, "the *dead* shall be raised incorruptible." That is, the dead shall be so raised, as that in their rising, incorruption shall possess them instead of incorruption, and immortality, instead of that mortality that descended to the grave with them. "For this corruptible (mark, "this corruptible") must put on incorruption; and this mortal shall put on immortality;" mark, I say, it is this corruptible, and this mortal, that must be raised, though not corruptible and mortal, as it was buried, but immortal and incorruptible. It shall leave its grave-clothes of corruption and mortality behind it.

The manner of which rising, the apostle doth more distinctly branch out, a little above, in four particulars. Which particulars are these that follow: 1. "It is sown in corruption, it is raised in incorruption." 2. "It is sown in dishonor, it is raised in glory." 3. "It is sown in weakness, it is raised in power." 4. "It is sown a natural body, it is raised a spiritual body."

1. "It is raised in *incorruption*." We are brought into this world by sin and corruption; corruption is our father,

and in sin did our mother conceive us. And hence it is, that we have our life, not only like a span, shadow, or post, for shortness, but also that it is attended with so much vanity and vexation of spirit. But now being raised from the dead incorruptible (which is also called a begetting and birth) these things that now in our life annoy us, and at last take away our life, are effectually destroyed. And therefore we live for ever; as saith the Spirit, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things (that is, all that belong to our corruptibleness) are passed away."

There shall be in our resurrection no corruption, either of body or of soul; no weakness nor sickness, nor any thing tending that way: as he saith, "He will present us to himself a glorious church, not having spot, nor wrinkle, nor any such thing." Therefore, when he saith, "It is raised in incorruption," it is as if he had said, It is impossible that they should ever sin more, be sick more, sorrow more, or die more. They that shall be counted worthy of that world, and the resurrection from the dead, "neither marry, nor are given in marriage," though it was thus with them in this world; "neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

2. "It is raised in *glory*." The dishonor that doth attend the saint at his departing from this world, is often very great. He is "sown in dishonor;" he is sometimes so loathsome at his death that his dearest friends are weary of him, stop their noses at him, see no beauty in him, nor set any price upon him. I speak nothing here, how some of the saints are hanged, starved, banished, and some die, torn to pieces, and not suffered to be put into graves. But "it is raised in glory." Glory is the sweetness, comeliness, purity, and perfection of a thing. The light is the glory of the sun; strength is the glory of youth; and gray hairs are the glory

of old age; that is, it is the excellency of these things, and that which makes them shine.

Therefore to arise in glory, is first to arise in all the beauty and utmost completeness, that it is possible for a human body to possess. I say, in all its features and members, inconceivably beautiful. Sin and corruption have made sad work in our bodies, as well as in our souls. It is sin commonly which is the cause of all that deformity, and ill-favoredness, that now cleave to us, and that also render us so dishonorable at our death. But now at our rising, being raised incorruptible, we shall appear in such perfections and that of all sorts belonging to the body—that all the beauty and comeliness, sweetness and amiableness, that have at any time been in this world, shall be swallowed up a thousand times told, with this glory. The psalmist saith of Christ, that he is “fairer than the children of men;” and that, as I believe, in his outward man, as well as in his inward part; he was the exactest, purest, completest, and beautifulest creature, that ever God made, till “his visage was so marred” by his persecutors: for in all things he had and shall have the pre-eminence. Now, our bodies at our resurrection will not only be as free from sin, as his was before he died, but also as free from all other infirmities, as he was after he was raised again. In a word, if incorruptibleness can put a beauty upon our bodies, when they arise, we shall have it. There shall be no lame legs, nor crump shoulders, no blear-eyes, nor yet wrinkled faces. “He shall change our vile body, that it may be fashioned like unto his glorious body.”

Again, all the glory that a glorified soul can help this body to, it at this day shall enjoy. That soul that hath been these hundreds or thousands of years in the heavens, resting in the bosom of Christ, shall in a moment come spangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That

Spirit of God also, that took its leave of the body when it went to the grave, shall now, in all perfection, dwell in this body again. I tell you, the body at this day will shine brighter than the face of Moses or Stephen, even as bright as the sun, the stars, and angels. "When Christ who is our life, shall appear, then we shall appear with him in glory."

3. "It is raised in *power*." While we are here, we are attended with so many weaknesses and infirmities, that in time the least sin or sickness is too hard for us, and taketh away both our strength, our beauty, our days, our breath and life, and all. But behold, we are raised in power; in that power, that all these things are as far below us, as a grasshopper is below a giant. At the first appearance of us, the world will tremble.

Behold, the gates of death, and the bars of the grave, are now carried away on our shoulders, as Samson carried away the gates of the city. Death quaketh, and destruction falleth down dead at our feet. What then can stand before us? We shall then carry that grace, majesty, terror, and commanding power in our souls, that our countenances shall be like lightning. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory."

4. "It is raised a *spiritual* body." This is the last particular, and is indeed the reason of the other three. It is an incorruptible body, because it is a spiritual one; it is a glorious body, because it is a spiritual one; it doth rise in power, because it is a spiritual body. When the body is buried, or sown in the earth, it is a body corruptible, dishonorable, weak, and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful, and spiritual. So,

that as far as incorruption is above corruption, glory above dishonor, power above weakness, and spiritual above natural, so great an alteration will there be in our body, when raised again. And yet it is this body, and not another; this in nature, though changed into a far more glorious state, a thousand times further than if a hogherd was changed to be an emperor. Mark, "It is sown a natural body;" a very fit word: for though there dwell ever so much of the Spirit and grace of God in it while it liveth, yet so soon as the soul is separate from it, so soon also doth the Spirit of God separate from it; and so will continue until the day of its rising be come. Therefore it is laid into the earth a mere lump of man's nature: "It is sown a natural body." But now, at the day, when "the heavens shall be no more," as Job saith, then the trump shall sound, even the trump of God, and, in a moment, the dead shall be raised incorruptible, glorious, and spiritual. So that, I say, the body, when it ariseth, will be so swallowed up of life and immortality, that it will be as if it had lost its own human nature; though, in truth, the same substantial real nature is every whit there still. It is the same "it" that riseth that was sown: *it* is sown, *it* is raised, saith the apostle.

You know, that things which are candied by the art of the apothecary, are so swallowed up with the sweetness and virtue of that in which they are candied, that they are now as though they had no other nature than that in which they are boiled; when yet, in truth, the thing candied doth still retain its own proper nature and essence; though, by virtue of its being candied, it loseth its former sourness, bitterness, bad smell, or the like. Just thus, at the last day, it will be with our bodies: we shall be so candied, by being swallowed of life, as before is showed, that we shall be as if we were all spirit; when, in truth, it is but this body that is swallowed up of life. And it must needs be that our nature still remains; otherwise it cannot be us

that shall be in heaven, but something besides us. Let us lose our proper human nature, and we lose absolutely our being, and so are annihilated into nothing. Wherefore it, the same it that is sown a natural body, shall rise a spiritual body.

But again, as I said concerning things that are candied, our body, when thus risen, shall lose all that sourness and ill smell that now, by reason of sin and infirmity, cleave to it; neither shall its lumpishness or unwieldiness be any impediment to its acting after the manner of angels. Christ hath showed us what our body at our resurrection shall be, by showing us in his word, what his body was after his resurrection. We read, that his body, after he was risen from the dead, retained the very same flesh and bones that did hang upon the cross; yet how angelical was it at all times, upon all occasions! He could come in to his disciples with that very body, when the doors were shut upon them. He could at pleasure, to their amazement, appear in the twinkling of an eye, in the midst of them. He could be visible and invisible, as he pleased, when he sat at meat with them. In a word, he could pass and repass, ascend and descend in that body, with far more pleasure and ease, than the bird by the art of her wing.

Now, I say, as we have in this world borne the image of our first father, so at that day, we shall have the image of Jesus Christ, and be as he is. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, so we shall" (at our resurrection) "bear the image of the heavenly;" it is so in part now, but shall so be in perfection then.

To mount up to heaven, and to descend again at pleasure, shall with us, in that day, be ordinary. If there were ten thousand bars of iron, or walls of brass, to separate between us and our pleasure and desire at that day, they should as

easily be pierced by us, as is the cobweb, or air, by the beams of the sun; and the reason is, because to the Spirit, wherewith we shall be inconceivably filled at that day, nothing is impossible: and the working of it at that day, shall be in that nature and measure, as to swallow up all impossibilities. He shall "change our vile body, that it may be fashioned like unto his glorious body"—now mark, "according to the working whereby he is able even to subdue all things unto himself." As if he should say, I know that there are many things that in this world hinder us from having our bodies like the body of Christ. But when God shall raise us from the dead, because he will then have our bodies like the body of his Son, he will then have such a power to work upon, and in, our body, as will remove all impossibilities, and hindrances.

Nay, further, we do not only see what operation the Spirit will have in our body, by the carriage of Christ after his resurrection, but even by many a saint before their death. The Spirit used to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither. It carried Christ from the top of the pinnacle of the temple into Galilee. Through it he walked on the sea. The Spirit caught away Philip from the eunuch, and carried him as far as Azotus. Thus the great God hath given us a taste of the glorious power that is in himself; and how easily it will help us, by its possessing us at the resurrection, to act and do like angels; as Christ saith, They that shall be counted worthy of that world, and of the resurrection from the dead, shall no more die, but be equal to the angels.

Further, as the body, by being thus spiritualized, shall be as I have said; so again it must needs be, that hereby all the service of the body, and faculties of the soul must be infinitely enlarged also. Now "we shall see him as he is," and now "we shall know, even as we are known."

First, Now we shall see him, namely, Christ, in his glory;

not by revelation only, as we do now, but then face to face; and he will have us with him, to this very end. Though John was in the Spirit when he had the vision of Christ, yet it made him fall at his feet as dead. It also turned Daniel's beauty into corruption; so glorious, and so overweighing was the glory that he appeared in. But we shall at the day of our resurrection, be so furnished, that we shall with the eagle be able to look upon the sun in his strength. We shall then, I say, see him as he is, who now is in the light that no eye hath seen, nor any man can see it till that day.

Now we shall see into all things: there shall not be any thing hid from us: there shall not be a saint, a prophet, or saved soul, small or great, but we shall then perfectly know them; also, all the works of creation, election, and redemption. We shall see and know as thoroughly all the things of heaven, and earth, and hell, even as now we know our A. B. C.; for the Spirit with which we shall in every cranny of soul and body be filled, I say, *that* searcheth all things, yea, the deep things of God.

We see what strange things have been known by the prophets and saints of God, and that when they knew but in part. Abraham could, by it, tell to a day how long his seed should be under persecution in Egypt. Elisha, by it, could tell what was done in the king of Assyria's bed-chamber. Abijah could know, by this, Jeroboam's wife, so soon as, yea, before her feet entered within his door, though he saw her not. The prophet of Judah could tell by this, what God would do to Bethel, for the idolatry there committed; and could also point out the man by name, that should do the execution, long before he was born. What shall I say? Enoch, by it, could tell what should be done at the end of the world. How did the prophets, to a circumstance, prophesy of Christ's birth, his death, his burial, of their giving him gall and vinegar, of their parting his raiment, and piercing his hands and feet, of his rising on the

third day! All this they saw when they spake of him. Peter also, though half asleep, could at the very first word, call Moses and Elias by their names, when they appeared to Christ in the holy mount. He is very ignorant of the operation of the Spirit of God, that scrupleth these things. But now, I say, if these things have been done, seen, and known, by spiritual men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? which will be at the resurrection. "It is raised a spiritual body."

Thus, in a few words, have I showed you the truth of the resurrection of the just, and also the manner of their rising. Had I judged it convenient, I might have much enlarged on each particular, and have added many more. For the doctrine of the resurrection, however questioned by heretics and erroneous persons, yet is such a truth, that almost all the holy scriptures of God point at, and centre in it.

God hath from the beginning of the world, showed to us that our body must be with him, as well as our soul, in the kingdom of heaven. I say, he hath showed it.

1. He hath showed us, how he will deal with those that are alive at Christ's coming, by his translating Enoch, and taking him body and soul to himself: as also, by his catching Elias up, body and soul, into heaven, in a fiery chariot.

2. He hath often put us in remembrance of the rising of those that are dead at that day. 1. By the faith he gave Abraham, concerning the offering of his Son: for when he offered him, he accounted that God was able to raise him up, even from the dead: from whence also he received him in a figure of the resurrection of Christ, for Abraham's justification, and of Abraham's resurrection by Christ at the last day, for his glorification. 2. By the faith he gave Joseph, concerning his bones; which charge the godly in Egypt did diligently observe; and to that end, did keep

them four hundred years, and at length carried them, I say, from Egypt to Canaan, which was a type of our being carried in our body from this world to heaven.

Besides, How oft did God give power to his prophets, servants, and Christ Jesus, to raise some that were now dead, and some that had been long so; and all, no doubt, to put the present generations, as also the generations yet unborn, in mind of the resurrection of the dead. To this end, I say, how was the Shunamite's son raised from the dead! the man also at the touching of the bones of Elisha! together with the body of Lazarus, with Jairus' daughter, and Tabitha, and many others; who after their souls had departed from them (Lazarus lying in his grave four days), were all raised to life again, and lived with that very body, out of which the soul, at their death, had departed!

But above all, that notable place in Matthew, at the resurrection of the Lord Jesus, gives us a notable fore-word of the resurrection of the just. Saith the text, "And the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

When the author to the Hebrews had given us a catalogue of the worthies of the Old Testament, he saith at last, "These all died in faith." In the faith of what? That they should lie and rot in their graves eternally? No, verily: this is the faith of Ranters, not of Christians. They all died in faith, that they should rise again; and therefore counted this world not worth the living in (upon unworthy terms), that after death "they might obtain a better resurrection."

It is also worth considering, what Paul saith to the Philippians, That he was confident, that that God who had begun a good work in them, would "perform it unto the day of Christ." Which day of Christ was not the day of their conversion, for that was past with them already; they were

now the children of God; but this day of Christ, is the same which in other places is called the day when he shall come with the sound of the last trump to raise the dead. For you must know, that the work of salvation is not at an end with them that are now in heaven; no, nor ever will be, until (as I showed you before) their bodies be raised again. God, as I have told you, hath made our bodies the members of Christ, and God doth not count us throughly saved, until our bodies be as well redeemed and ransomed out of the grave of death, as our soul from the curse of the law and dominion of sin.

Though God's saints have felt the power of much of his grace, and have had many a sweet word fulfilled on them: yet one word will be unfulfilled on their particular persons, so long as the grave can shut her mouth upon them. But, as I said before, when the gates of death do open before them, and the bars of the grave do fall asunder; then shall be brought to pass that saying that is written, "Death is swallowed up of victory." And then will they hear that most pleasant voice, "Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Thus much touching the truth of the resurrection of the just, with the manner of their rising.

CHAPTER IV.

THE TRIAL AND REWARD OF THE JUST.

Now you must know, that the time of the rising of the just, will be at the coming of the Lord. For when they arise, nay, just before they are raised, the Lord Jesus Christ will appear in the clouds, in flaming fire, with all his mighty angels; the effect of which appearing will be the rising of the dead. "For the Lord himself shall descend from heaven with a shout," saith Paul, "with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Now at the time of the Lord's coming, there will be found in the world alive both saints and sinners. As for the saints that then shall be found alive, they shall not die, but so soon as all the saints are raised out of their graves, be changed and swallowed up of incorruption, immortality, and glory; and have the same spiritual translation, as the raised saints shall have. As Paul also saith, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And again, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." As he saith also in another place, "He shall judge the quick and the dead at his appearing, and his kingdom."

Now, when the saints that sleep shall be raised thus incor-

ruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them; then forthwith, before the unjust are raised, the saints shall appear before the judgment-seat of the Lord Jesus Christ, there to give an account to their Lord, the judge of all things they have done; and to receive a reward for their good according to their labor.

They shall rise, I say, before the wicked, they being themselves the proper children of the resurrection; that is, those that must have all the glory of it, both as to pre-eminency, and sweetness; and therefore they are said, when they rise, to rise from the dead; that is, in their rising, they leave the reprobate world behind them. And it must be so, because also the saints will have done their account, and be set upon the throne with Christ as kings and princes with him to judge the world, when the wicked world are raised. The saints "shall judge the world;" they shall "judge angels;" yea, they shall sit upon the throne of judgment to do it. But to pass that.

Now, when the saints are raised, as ye have heard, they must give an account of all things in general, that they have done while they were in the world. Of all things, I say, "whether they be good or bad."

1. Of all their *bad*: but mark, not under the consideration of vagabond slaves and sinners, but as sons, stewards, and servants of the Lord Jesus. That this shall be, is evident from divers places of the holy scriptures. First, Paul saith, "We must all stand before the judgment-seat of Christ;" we saints. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God." Again, "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one of us may receive the things done

in his body, according to that he hath done, whether it be good or bad."

It is true, God loveth his people, but yet he loveth not their sins, nor any thing they do, though with the greatest zeal for him, if it be contrary to his word. Wherefore, as truly as God will give a reward to his saints and children, for all that they have indeed well done; so truly will he at this day distinguish their good and bad; and when both are manifest by the righteous judgment of Christ, he will burn up their bad, with all their labor, travail, and pains in it for ever. He can tell how to save his people, and yet take vengeance on their inventions.

That is an observable place. 1 Cor. iii. 12-15. "If any man build," saith he, "upon this foundation (which is Christ) gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide, that he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."

Now, observe (1.), as, I said before, the foundation is Christ. (2.) The gold, silver, and precious stones, that here are said to be built upon him, are all the actings in faith and love according to the word, that the saints are found doing for his sake in the world. (3.) To build on him wood, hay, and stubble, is to build together with what is right in itself, human inventions and carnal ordinances; fathering them still on God and his allowance. (4.) The fire that here you read of, is the pure word and law of God. (5.) The day that here you read of, is the day of Christ's coming to judgment, to reveal the hidden things of darkness, and to make manifest the counsels of the heart. (6.) At this day the gold, silver, precious stones, wood, hay, and

stubble, and that of every man, shall be tried by this fire, that it may be manifest of what sort it is. The wind, the rain, and floods, beat now as vehemently against the house upon the rock, as against that on the sand.

Observe again, (1.) That the apostle speaks here of the saved, not of the reprobates: "He himself shall be saved." (2.) That this saved man may have wood, hay and stubble; that is, things that will not abide the trial. (3.) That neither this man's goodness, nor yet God's love to him, shall hinder all his wood, hay, or stubble, from coming on the stage: "Every man's work shall be manifest:" "the fire shall try every man's work, of what sort it is." (4.) Thus, a good man shall see all his wood, hay, and stubble, burnt up in the trial before his face. (5.) That good man then shall suffer loss; or the loss of all things that are not then according to the word of God. "If any man's work shall be burned (or any of them), he shall suffer loss, but he himself shall be saved, yet so as by fire;" that is, yet so as that all that ever he hath done, shall be tried and squared by the word of God.*

From all which it must be unavoidably concluded, that the whole body of the elect must account with their Lord for all things they have done, whether good or bad; and that he will destroy all their bad with the purity of his word; yea, and all their pains, travail, and labor, that they have spent about it. I am persuaded, that there are now many things done by the best of saints, that then they will gladly disown and be ashamed of; yea, which they have

* It may be doubted whether our author has hit upon the exact meaning of this passage. If we look back to verse 10th, we find Paul is speaking of building the Visible Church. Of course the gold, silver, &c., signify the different sorts of members, sound or unsound, introduced into it. These must be tried thoroughly, as by fire, at the last day; and the results of the trial will show who are the sound members, and who have been faithful and wise Church builders. Still this special view involves the idea of the more general trial on which Bunyan insists.—J. N. B.

done and still do with great devotion. Alas! what gross things do some of the saints, in their devotion, father upon God; and do reckon him the author thereof, and that he also prompts them forward to the doing thereof, and doth give them his presence in the performance of them! Yea, and as they father many superstitions and scriptureless things upon him; so they die in the same opinion, and never come, in this world, to the sight of their evil and ignorance herein. But now the judgment-day is the principal time wherein every thing shall be set in its proper place; that which is of God in its place, and that which is not, shall now be discovered and made manifest. "In many things now, we all offend;" and then we shall see the many offences we have committed, and shall ourselves judge them as they are.

The Christian is, in this world, so candid a creature, that take him when he is not under some great temptations, and he will ingenuously confess to his God, before all men, how he hath sinned and transgressed against his Father; and will fall down at the feet of God, and cry out, 'Thou art righteous, for I have sinned; and thou art gracious, that notwithstanding my sin, thou shouldst save me.' Now, I say, if the Christian is so simple and plain-hearted with God, in the days of his imperfection, when he is accompanied with many infirmities and temptations; how freely will he confess and acknowledge his miscarriages, when he comes before the Lord and Saviour, absolutely stripped of all temptation and imperfection. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Every knee shall bow, and reverence God the Creator, and Christ the Redeemer of the world; and every tongue shall confess that his will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely (I mean the saints shall) in how many things they were deceived, mistaken, deluded,

and drawn aside in their intended devotion and honor to God.

But yet take notice, that in this day, when the saints are thus accounting for their evil before their Saviour and Judge, they shall not then, at the remembrance and confession of sin, be filled with that guilt, confusion, and shame, that now, through the weakness of faith, attend their souls; neither shall they, in the least, be grieved or offended, that God hath before the angels, and the rest of their holy brethren, laid open, to a tittle, their infirmities, from the least and first, to the biggest and last.

For, (1.) The God to whom they confess all, they will now, more perfectly than ever, see doth love them, and free them from all, even when and before, they confess and acknowledge them to him. And they shall, I say, have their soul so full of the ravishing rapture of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner, that neither fear, nor guilt, nor confusion, can come near them or touch them. Their Judge is their Saviour, their husband, and head; who, though he will bring every one of them for all things to judgment, yet he will keep them for ever out of condemnation, and any thing that tendeth that way. "Perfect love casteth out fear," even now: much more then, when we are with our Saviour, our Jesus, being passed from death to life.

(2.) The saints at that day shall have their hearts and souls so wrapped up in the pleasure of God their Saviour, that it shall be their delight to see all things (though once ever so near and dear unto them) yet now perish, if not according to his word and will. "Thy will be done," is to be always our language here; but to delight to see it done in all things, though it tend ever so much to the destruction of what we love—to delight, I say, in the height and perfection of delight, to see it done, will be when we come to heaven, or when the Lord shall come to judge the world.

(3.) But, the end of the accounting of the saints at the day of God, will be, not only the vindication of the righteousness, holiness, and purity of the word; neither will it centre only in the manifestation of the knowledge and heart-discerning nature of Christ (though both these will be in it); but the very remembrances, and sight of sin and vanity that they have done while here, shall both set off, and heighten the tender affections of their God unto them, and also increase their joy and sweetness of soul, and clinging of heart to their God. Saints while here, are sweetly sensible that the sense of sin, and the assurance of pardon, will make famous work in their poor hearts. Ah, what meltings, without guilt; what humility, without casting down; and what a sight of the creature's nothingness, yet without fear, will this sense of sin work in the soul! The sweetest frame, the most heart-endearing frame that a Christian can possibly get into, while in this world, is to have a warm sight of sin, and of a Saviour, upon the heart at one time. Now it weeps not for fear, and through torment, but by virtue of constraining grace and mercy; and is at this very time so far off of disquietness of heart, by reason of the sight of its wickedness, that it is driven into an ecstasy, by reason of the love and mercy that is mingled with the sense of sin in the soul. The heart never sees so much of the power of mercy as now, nor of the virtue, value, and excellency of Christ in all his offices as now; nor is the tongue so sweetly enlarged to proclaim and cry up grace, as now. Now will Christ come to be glorified in his saints, and admired in them that believe.

Wherefore, though the saints receive by faith the forgiveness of sins in this life, and so are passed from death to life, yet again, Christ Jesus, and God his Father, will have every one of these sins reckoned up again, and brought fresh upon the stage in the day of judgment, that they may see, and be sensible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reason of that remarkable

saying of the apostle Peter, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, spoken of by the mouth of all the holy prophets since the world began."

If a sense of some sin, (for who sees all?) and a sight of the love of God, will here so work upon the spirit of the godly; what will a sight of all sin do, when together with it, they are personally present with their Lord and Saviour?

Yea, if a sight of some sins, with a possibility of pardon, will make the heart love, reverence, and fear, with guiltless and heart-affecting fears; what will a general sight of all his sins, and together with them an eternal acquittance from them, work on the heart of a saint for ever?

Yea, I say again, if a sight of sin, and the love of God, will make such work in that soul, where yet there is unbelief, blindness, mistrust, and forgetfulness, what will a sight of sin do in that soul, who is swallowed up of love; who is sinless and temptationless; who hath all faculties of soul and body strained, by love and grace, to the highest pin of perfection that is possible to be in glory enjoyed and possessed? O the wisdom and goodness of God, that he at this day should so turn about the worst of our things (even those that naturally tend to sink us, and damn us) for our great advantage! All things shall work together for good, indeed, to them that love God. Those sins that brought a curse upon the whole world, that spilt the heart-blood of our dearest Saviour, and that laid his tender soul under the flaming wrath of God, shall, by his wisdom and love, tend to the exaltation of his grace, and the inflaming of our affections to him for ever and ever.

It will not be thus with devils; it will not be thus with reprobates: the saved only have this privilege peculiar to

themselves. Wherefore, (to vary a little from the matter in hand); will God make that use of sin, even in our accounting of it, that shall in this manner work for our advantage? Why, then, let saints also make that advantage of their sin, as to glorify God thereby. Which is to be done, not by saying, Let us do evil that good may come, or, Let us sin that grace may abound; but by taking occasion by the sin that is past, to set the crown upon the head of Christ for our justification; continually looking upon it, so as to press us to cleave close to the Lord Jesus, to grace and mercy through him, and to the keeping of us humble for ever, under all his dispensations and carriages to us.

2. Now having accounted for all their evil, and confessed to God's glory how they fell short, and did not the truth in this or that, or other particular; and having received their eternal acquittance, from the Lord and Judge, in the sight of both angels and saints; forthwith the Lord Jesus will make inquiry into all their *good*; the holy actions and deeds they did do in the world. Now here shall all things be reckoned up, from the very first good thing that was done by Adam or Abel, to the last that will fall out to be done in the world: the good of all the holy prophets, of all apostles, pastors, teachers, and helps in the church. Here also will be brought forth and to light, all the good carriages of masters of families, of parents, of children, of servants, of neighbors, or whatever good things any man doth.

But to be general and short. (1.) Here will be a recompense for all that have sincerely labored in the word and doctrine; I say, a recompense for all the souls they have saved by their word, and watered by the same.

Now shall Paul the planter, and Apollos the waterer, with every one of their companions, receive the reward that is according to their works.

Now all the preaching, praying, watching, and labor, thou hast been at, in thy endeavoring to catch men from Satan

to God, shall be rewarded with spangling glory. Not a soul thou hast converted to the Lord Jesus, nor a soul thou hast comforted, strengthened, or helped by wholesome counsel, admonition, and comfortable speech, but it shall stick as a pearl in that crown, which the Lord the righteous Judge shall give thee at that day; that is, if thou dost it willingly, delighting to lift up the name of God among men; if thou dost it with love, and longing after the salvation of sinners; otherwise thou wilt have only thy labor for thy pains, and no more. If I do this willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to my charge. But I say, if thou do it graciously, then a reward followeth. "For what is our hope, our joy, our crown of rejoicing? Are not even ye," saith Paul, "in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." Let him, therefore, that Christ hath put into his harvest, take comfort in the midst of all his sorrow, and know that God acknowledgeth, that he that converteth a sinner from the error of his way, doth even save that soul from death, and covereth a multitude of sins. Wherefore labor to convert, labor to water, labor to build up, and to feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

(2.) And as the minister of Christ's gospel shall at this day be recompensed; so shall also those more private saints be with tender affections and love looked on, and rewarded for all their work and labor of love, which they have showed to the name of Christ, in ministering to his saints, and suffering for his sake. "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Ah! little do the people of God think how largely and thoroughly God will at that day own and re-

compense all the good and holy acts of his people. Every bit, every drop, every rag, and every night's harbor, though but in a wisp of straw, shall be rewarded in that day before men and angels. "Whosoever shall give to drink to one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you," saith Christ, "he shall in no wise lose a disciple's reward," "Therefore, when thou makest a feast," saith he, "call the poor, the maimed, the lame, and the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." If there be any repentance among the godly at this day, it will be, because the Lord Jesus, in his person, members, and word, was no more owned, honored, entertained, and provided for by them, when they were in this world; for it will be ravishing to all, to see what notice the Lord Jesus will then take of every widow's mite. He, I say, will call to mind, even all those acts of mercy and kindness which thou hast showed to him, when thou wast among men. I say, he will remember, cry up, and proclaim before angels and saints, those very acts of thine, which thou hast either forgotten, or, through bashfulness, will not at that day count worth the owning. He will reckon them up so fast, and so fully, that thou wilt cry, Lord, when did I do this? and when did I do the other? "When saw we thee an hungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "The good works of some are manifest beforehand, and they that are otherwise cannot be hid. Whatever thou hast done to one of the least of these my brethren, thou hast done it unto me. I felt the nourishment of thy food, and the warmth of thy

fleece; I remember thy loving and holy visits, when my poor members were the sick, and in prison, and the like. When they were strangers, and wanderers in the world, thou tookest them in. "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

(3.) Here also will be a reward for all that hardness, and Christian enduring of affliction, that thou hast met with for thy Lord, whilst thou wast in the world. Here now will Christ begin from the greatest suffering, even to the least, and bestow a reward on them all; from the blood of the suffering saint, to the loss of an hair; nothing shall go unrewarded: for these light afflictions, which are but for a moment, do work out for us a far more exceeding and eternal weight of glory. Behold, by the scriptures, how God hath recorded the sufferings of his people, and also how he hath promised to reward them. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall speak all manner of evil against you falsely for my sake. Rejoice, and leap for joy, and be exceeding glad, for great is your reward in heaven." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

(4.) There is also a reward at this day, for all the more secret, and more retired works of Christianity. 1. There is not now one act of faith in the soul, either upon Christ, or against the devil and Antichrist, but it shall in this day be found out, and praised, honored, glorified, in the face of heaven. 2. There is not one groan to God in secret, against thine own lusts, and for more grace, light, spirit, sanctification, and strength, to go through this world like a Christian, but it shall even at the coming of Christ be rewarded openly. 3. There hath not one tear dropped from thy tender eye

against thy lusts, the love of this world, or for more communion with Jesus Christ, but as it is now in the bottle of God, so then it shall bring forth such plenty of reward, that it shall return upon thee with abundance of increase. "Blessed are ye that weep now, for ye shall laugh." "Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book?" "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Having thus in brief showed you something concerning the resurrection of the saints, and that they shall account with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good; it remains that I now, in few words, show you something also of that with which they shall be rewarded.

1. Then those that shall be found in the day of their resurrection, when they shall have all their good things brought upon the stage—they, I say, that then shall be found the people most laborious for God while here, shall at that day enjoy the greatest portion of God, or shall be possessed with most of the glory of the Godhead then: for that is the portion of the saints in general. And why shall he that doth most for God in this world, enjoy most of him in that which is to come, but because by doing and acting, the heart, and every faculty of the soul is enlarged, and more capacitated, whereby more room is made for glory? Every vessel of glory shall at that day be full of it; but every one will not be able to contain a like measure. And so if they should have it communicated to them, they would not be able to stand under it; for there is an eternal weight in the glory that saints shall there enjoy; and every vessel must be at that day filled, that is, have its heavenly load of it.

All Christians have not the same enjoyment of God in

this life, neither indeed were they able to bear it, if they had it. But those Christians that are most laborious for God in this world, they have already most of him in their souls; and that not only because diligence in God's ways, is the means whereby God communicates himself, but also because thereby the senses are made more strong and able, by reason of use, to understand God, and to discern both good and evil. For he that hath, to him shall be given, and he shall have more abundantly. He that laid out his pound for his master, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five. Often he that is best bred in his youth, is best able to manage most when he is a man (touching things of this life); but always he that is best bred, and that is most in the bosom of God, and that so acts for him here, he is the man that will be best able to enjoy most of God in the kingdom of heaven. It is observable, that Paul saith, Our afflictions work out for us a far more exceeding and eternal weight of glory. Our afflictions do it; not only because there is laid up a reward for the afflicted, according to the measure of affliction; but because affliction, and so every service of God doth make the heart more deep, more experimental, more knowing and profound, and so more able to hold, contain, and bear more: "every man shall receive his own reward, according to his own labor." And this is the very reason of such sayings as these: "Lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal life:" which eternal life is not the matter of our justification from sin in the sight of God; for that is done freely by grace through faith in Christ's blood; but as here the apostle speaks of giving alms, it is the same that in the other place he calls the "far more exceeding and eternal weight of glory." And hence it is that he, in his stirring them up to be diligent in good works, doth tell them, that he doth not

exhort them to it because he wanted, but because he would have, "fruit that might abound to their account." As he saith also in another place, "Beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." Therefore, I say, the reward that the saints shall have at this day, for all the good they have done, is the enjoyment of God according to their works; though they shall be freely justified and glorified without works.

2. As the enjoyment of God at that day will be to the saints according to their works and doings (I speak not now of justification from sin); so will their praise and commendations at that day be according to the same; and both of them be their degrees of glory. For I say, as God by communicating of himself unto us at that day, will thereby glorify us; so also he will (for the adding all things that may furnish with glory every way) cause to be proclaimed in the face of heaven, and in the presence of all the holy angels, every thing that hath been done by us for God, his ways and people, while we have been here. "Whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops." Again, "He that shall confess me," saith he, "before men, him will I confess before the angels of God."

Now as he of whom Christ is ashamed when he comes in his glory, and in the glory of the holy angels, will then lie under inconceivable disgrace, shame, dishonor, and contempt; so he whom Christ shall confess, own, commend, and praise at that day, must needs have very great dignity, honor, and renown; for then, shall every man have praise of God, namely, according to his works. Now will Christ proclaim before thee, and all others, what thou hast done, and what thou hast suffered, what thou hast owned, and what thou hast withstood for his name. 'This is he that

forsook his goods, his relations, his country, and life for me! This is the man that overcame the flatteries and threats, allurements and enticings of a whole world for me! Behold him, he is an Israelite indeed—the top man in his generation—none like him in all the earth!

It is said, that when king Ahasuerus had understanding of how good service Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horse that the king did ride on, should be given to him, and that he should with that crown, apparel, and horse, be led through the city, in the presence of all his nobles, and that proclamation should be made before him, “Thus shall it be done to the man whom the king delighteth to honor.” Ahasuerus in this way was a type to hold forth to the children of God, how kindly he will take all their labor and service of love, and how he will honor and dignify the same. As Christ saith, “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching: Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.” The meaning is, that those souls that shall make it their business to honor the Lord Jesus Christ in the day of their temptation, he will make it his business to honor and glorify them in the day of his glorification: “Verily, I say unto you, that he will make them sit down to meat, and shall come forth and serve them.” “If any man will serve me,” saith he, “him will my Father honor.” It hath been God’s way in this world, to proclaim the acts and doings of his saints in his word, before all in this world, and he will do it in that which is to come.

3. Another thing that shall be yet added to the glory of

the saints, in the kingdom of their Saviour, at his coming, is, they shall every one of them then have his throne and place of degree on Christ's right hand and on his left, in his glorious kingdom, according to the relation they stand in to Christ, as the members of his body. For as Christ will have a special eye on us, and a tender and affectionate heart, to recompense to the full, every good thing that any man doeth for his name in the world; so also he will have as great regard, that there be to every member of his body, the place and state that is comely for every such member. When the mother of Zebedee's children petitioned our Saviour, that he would grant to her, that her two sons might sit, the one on the right hand, and the other on the left, in his kingdom, though he did not grant to her the request for her children, yet he affirmed, that there would be places of degrees and honor in heaven, saying, "To sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father."

In the temple there were chambers bigger and lesser, higher and lower, more inward and more outward; which chambers were types of the mansions that our Lord, when he went away, told us he went to prepare for us. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." The foot here shall not have the place prepared for the eye; nor yet the hand, that which is prepared for the ear; but every one shall have his own place in the body of Christ, and the glory also prepared for such a relation. Order, as it is comely in earth, so much more in the kingdom of the God of order, in heaven, where all things shall be done in their utmost perfections. Here shall Enoch, Noah, Abraham, Moses, Joshua, David, Solomon, with the prophets, have every one his place, according to the degree of Old Testament saints. As God said to Daniel, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot

at the end of the days." And here also, shall Peter, Paul, Timothy, and all the other church-officers, have their place, and heavenly state, according as God hath set them in the Church in the New Testament. As Paul saith of the deacons, "They that use the office of a deacon well, purchase to themselves a good degree—and great boldness in the faith which is in Christ." And so of all other saints, be they here of what rank, quality, or place in the Church soever, they shall have every one his state, his heavenly state, according as he standeth in the body of Christ: as he saith, "seeing those members that are most feeble; are necessary, to them shall be given more abundant honor."

Of this heavenly order in the kingdom of Christ, when his saints are risen from the dead, was Solomon a notable type, in his family and among his servants and officers; who kept such exactness in the famous order in which he had placed all about him, that it did amaze and confound beholders. For when the queen of Sheba had seen the wisdom of Solomon, and the house which he built, and the meat of his table, the sitting of his servants, and the attendance of his ministers and their apparel, his cup-bearers also and their apparel, and the ascent by which he went up into the house of the Lord; there was no more spirit in her. "Glorious things are spoken of thee, O thou city of God!"

CHAPTER V.

RESURRECTION OF THE UNJUST.

HAVING gone this far, I shall now come to the second part of the text, namely, that there shall be a resurrection of THE WICKED: "There shall be a resurrection of the dead, both of the just and unjust." For as the just go before the unjust, in name, and dignity, and honor; so they shall, in the last day, go before them in the resurrection.

Now, then, when the saints have thus risen out of their graves, given up their accounts, received their glory, and are set upon the thrones (for "there are set thrones of judgment, the thrones of the house of David"); when, I say, they are all of them in royal apparel, with crowns of glory, every one presenting the person of a king; then come the unjust out of their graves, to receive their judgment for what they have done in the body; as Paul saith, "We must all appear before the judgment-seat of Christ; that every one" (both saints and sinners) "may receive the things done in his body, according to that he hath done, whether it be good or bad."

But now, because I would prove by the word of God, whatever I would have others receive for a truth, therefore I shall in a few particulars, prove the resurrection of the wicked.

1. First, then, It is evident, that the wicked shall rise, from the very terms and names that the raised shall then go under; which are the very same names that they did go under when they lived in this world. They are called the heathen, the nations, the world, the wicked, and those that do iniquity; they are called men, women, Sodom, Sidon,

Bethsaida, Capernaum, and Tyre. Then "the men of Nineve shall rise up in judgment; the queen of the south shall rise up in the judgment; and it shall be more tolerable for Sodom in the day of judgment," than for other sinners that have resisted more light. "The heavens and the earth that now are, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." Now, these terms, or names, are not given to the spirits of the wicked only; but to them as consisting of body and soul. Further, Christ tells his adversaries, when they had apprehended him, and shamefully treated him, that yet they should see him sit on the right hand of power, and coming in the clouds of heaven; as John also doth testify. "Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him; and all the kindreds of the earth shall wail because of him." Now none of these sayings are yet fulfilled; neither shall they be until his second coming. For though the Jews did many of them see him, when he did hang upon the cross; yet then he was not coming in the clouds of heaven; neither did then all kindreds of the earth wail because of him. No; this is reserved till he comes to judge the world; for then shall the ungodly be so put to it, that gladly would they creep into the most invisible rock or mountain under heaven, to hide themselves from his face and the majesty of his heavenly presence. There shall therefore, that this may be brought to pass, be a resurrection of the dead, "both of the just and unjust." For though an opinion of no resurrection may now lull men asleep, in security and impiety; yet the Lord, when he comes, will rouse them, and cause them to awake, not only out of their security, but out of their graves, to their doom; that they may receive for their error the recompense that is meet.

2. The body of the ungodly must, at last, arise out of the grave, because that body and their soul, while they lived

in the world, were copartners in their lusts and wickedness. God is a God of knowledge, and by him actions are weighed. "He will therefore bring every work into judgment, with every secret thing." And as he will bring into judgment every work; so will he also the workers thereof, even "the dead, small and great." It is not in God to lay the punishment where the fault is not, neither to punish a part of the damned for the whole. "With righteousness shall he judge the world, and the people with equity." "Shall not the judge of all the earth do right?" As therefore, the body was copartner with the soul in sinning, so shall every man receive the things done in his body, according to what he hath done. Wherefore he saith in another place, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." There shall therefore be "a resurrection of the dead, both of the just and unjust."

3. The body of the wicked must rise again; because, as the whole man of the just also is the vessel of mercy and glory, so the whole man of the unjust is the vessel of wrath and destruction: "There are," saith Paul, "in a great house, not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor." Now, as he sheweth us, these vessels to honor, are the good men, and the vessels to dishonor are the bad. Now, as the vessels to dishonor are called the vessels of wrath; so it is said, that God, with much long suffering, doth suffer them to be fitted to destruction. How they are thus fitted, he also further sheweth, where he saith, they do, "after their hard and impenitent heart, treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God." Which treasure of wickedness, James saith, is treasured up "against the last days," which is the time of judgment. And observe it, he saith, that it shall then "eat their *flesh* as it were fire." Now, then, their bodies

being the vessels of the wrath of God; and again, seeing with this wrath they must be so possessed at the last day, that their flesh must with it be eaten, it is evident that their body must rise again out of their graves, and appear before the judgment-seat; for it is from thence that each of them must go, with this full load, to their long and eternal home, "where their worm dieth not and the fire is not quenched."

4. The severity of the hand of God towards his children, with his forbearance of his enemies, doth clearly bespeak a resurrection of the ungodly, that they may receive the reward for their wickedness which they have committed in this world. We know, that while "the eyes of the wicked stand out with fatness, the godly are plagued all the day long, and chastened every morning." Wherefore it is evident, that the place and time of the punishment of the ungodly, is in another world. "If judgment begin at the house of God, what will the end of them be that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Alas, poor creatures! they now "plot against the righteous, and gnash upon them with their teeth; but the Lord laugheth at them; for he seeth their day is coming;" for as he saith, the "wicked is reserved (or let alone in his wickedness) to the day of destruction, and shall then be brought forth to the day of wrath;" though, in the mean time, he may go to his grave in his banner, and rest within his tomb. As Peter saith again, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." And Jude saith, "For them is reserved the blackness of darkness for ever." The punishment of the ungodly, is reserved till the day of judgment, which will be the time of their resurrection. Observe, (1.) The wicked must be punished. (2.) The time of their punishment is not now, but at the day of judgment. (3.) This day of

judgment must be the same with the resurrection of the dead, at the end of this world. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." There shall then be "a resurrection of the dead, both of the just and unjust."

5. The sovereignty of the Lord Jesus over all creatures, doth plainly foreshow a resurrection of the bad, as well as of the good. Indeed, the unjust shall not arise, by virtue of any relation they stand in to the Lord Jesus, as the saints shall; but yet, because all are delivered into his hand, and he made sovereign Lord over them, therefore by an act of his sovereign power, they that are ungodly shall arise. This is Christ's own argument, "The Father judgeth no man," saith he, "but hath committed all judgment unto the Son that all men should honor the Son even as they honor the Father" (that is, count him, and fall before him as their sovereign Lord): "and he hath given him authority to execute judgment also, because he is the Son of man." And then he adds, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." From hence Paul argueth, saying, "For this cause he both died, rose and revived, that he might be Lord both of the dead, and living." And then adds, "We must all stand before the judgment-seat of Christ."

Pray, mind these words. Jesus Christ by his death and resurrection, did not only purchase grace and remission of sins for his elect, with their eternal glory; but did thereby also obtain of the Father, to be Lord and head over all

things, whether they be things in heaven, or things on earth, or things under the earth. "All power," saith he, "in heaven and in earth, is given unto me," and "I have the keys of hell and of death." So that all things, I say "whether they be visible or invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him." This being thus, at the name of Jesus every knee must bow, and every tongue shall confess that he is sovereign Lord, to the glory of God the Father. Now, that this may be done, he hath his resolutions upon a judgment day, in which he, to show himself, his people, his way, and word in their glory, will have all his enemies raised out of their graves, and brought before him, where he will sit in judgment upon them on the throne of his glory, and will show them then, "who is the blessed and only Potentate the King of kings, and Lord of lords."

"Behold, he cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him."

6. The great preparation that God hath made for the judgment of the wicked, doth clearly demonstrate their rising forth out of their graves. 1. He hath appointed the day of their rising. 2. He hath appointed their judge to judge them. 3. He hath recorded their acts and doings against that day. 4. He hath also already appointed the witnesses to come in against them. 5. The instruments of death and misery, are already prepared for them.

For the first, He hath appointed the *day* of their rising, which day John calleth "the time of the dead, that they should be judged." Which time, Paul saith, is a time fixed; "He hath appointed a day, in the which he will judge the world," &c. This time and day, Christ brings down to

an hour, saying, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth."

As he hath appointed the day, so he hath appointed the *judge*; "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." This man is Jesus Christ; for "it is he that is ordained of God, to be the judge of the quick and the dead."

All their deeds and works, to a word and thought, are every one already *recorded* and enrolled in the books of the laws of heaven against that day. "The sin of Judah is written with a pen of iron, and with the point of a diamond, upon the table of their heart." And again, saith God, "Write it in a table, and note it in a book, that it may be for the time to come, for ever and ever, that this is a rebellious house."

God hath prepared his *witnesses* against this day.

The *instruments* of death and eternal misery, are already prepared. "He hath prepared for them the instruments of death; he hath ordained his arrows against the face of persecutors." Hell "is of old prepared; he hath made it deep and large;" the fire, the everlasting fire, is also now of a long time prepared; the heavy weights of God's curse are also ready, and "their damnation now of a long time slumbereth not." But now, I say, how ridiculous a business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained judge, should not, either through want of power or will, command these rebels, and force them before his judgment-seat. Glad, indeed, would the sinners be, if things might be so; glad, I say, at very heart, if they might be in their secret places of darkness and the grave for ever. But it must not be. The day of their rising is set; the judge is appointed; their deeds are writ-

ten; the deep dungeon is with open mouth, ever waiting for them: wherefore, at the day appointed, neither earth, nor death, nor hell can hinder. "There shall be a resurrection of the dead, both of the just and unjust.

7. Lastly, Besides what hath been said, I cannot but believe there shall be a resurrection of the wicked at the last day, because of the ungodly consequences and errors that do most naturally follow the denial thereof.

For, (1.) He that taketh away the doctrine of the resurrection of the wicked, he taketh away one of the main arguments that God hath provided to convince a sinner of the evil of his ways. For how shall a sinner be convinced of the evil of sin, if he be not convinced of the certainty of eternal judgment? and how shall he be convinced of eternal judgment, if you persuade him, that when he is dead, he shall not at all rise? especially seeing the resurrection of the dead and eternal judgment, must unavoidably be one the forerunner of the other. It was Paul's reasoning of righteousness, temperance, and judgment to come, that made Felix tremble. It is this also he calleth the argument of terror, wherewith he persuaded men. This was Solomon's argument, and Christ's also, where he saith, that every idle word that man shall speak, he shall give an account thereof in the day of judgment.

(2.) They that deny the resurrection of the wicked, do both allow and maintain the chief doctrine of the Ranters,* with most of the debauched persons in the world. For the Ranters deny it both in principle and practice, and the others in practice at least. Now, to me it is very strange, that these men, above all others, should both know and live in the doctrines of the kingdom of God; especially, seeing

* The Ranters were a mystical sect, who arose in England, A.D. 1645. They advocated the light of nature, like modern deceivers, under the name of *Christ within*. Bunyan's "*Gospel Truths Opened*" was written against them.—J. N. B.

the denial hereof is an evident token of one appointed to wrath and destruction. But, to be plain, "there shall be a resurrection of the dead, both of the just and unjust. Wherefore, whatever others may say or profess, being beguiled by Satan, and their own hearts, yet do thou "fear him that can destroy both body and soul in hell."

CHAPTER VI.

MANNER OF RISING OF THE UNJUST.

THERE shall be a resurrection of the dead, both of the just and unjust. "And the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them."

Having, in the first place, showed you, that the wicked must arise, I shall, in the next place, show you the manner of their rising. And, observe it, as the very titles of the "just" and "unjust" are opposites, so they are in all other matters, and in their resurrections.

First, then, as the just in their resurrection do come forth in incorruption; the unjust in their resurrection shall come forth in their *corruptions*. For though the ungodly at their resurrection shall for ever after be incapable of having both body and soul separate; or, of their being annihilated into nothing; yet it shall be far from them to rise in incorruption. For if they arise in incorruption, they must arise to life, and also must have the conquest over sin and death. But that they shall not; for it is the righteous only that put on incorruption—that are swallowed up of life. The resurrection of the wicked, is called the "resurrection of damnation." These, in their very resurrection shall be "hurt of the second death." They shall arise in death, and shall be under it, under the gnawings and terrors of it, all the time of their arraignment. As it were, a living death shall feed upon them; they shall never be spiritually alive, nor yet absolutely dead; but much after that manner that natural death, and hell, by reason of guilt, do feed on him that is going before the judge to receive his condemnation to the

gallows. You know, though a felon go forth of the jail, when he is going to the bar for his arraignment, yet he is not out of prison, or out of his irons, for that; his fetters are still making a noise on his heels, and the thought of what he is to hear by and by from the judge, is still frightening and afflicting his heart. Death, like some evil spirit or ghost, doth continually haunt him, and playeth the butcher continually in his soul and conscience, with frights and fears about the thoughts of the sudden and insupportable after-clap, which by and by he is to meet withal.

Thus, I say, will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghost fastened in their souls; so that life will be far from them, even as far as heaven is from hell. This morning to them, is even as the shadow of death. They will then be in the very terrors of the shadow of death: as Christ saith, "Their worm never dies, and their fire is never quenched." From death to eternity it never shall be quenched: their bed is now among the flames, and when they rise, they will rise in flames; while they stand before the judge, it will be in flames, even the flames of a guilty conscience. They will in their coming before the judge, be within the very jaws of death and destruction. Thus, I say, the ungodly shall be far off from rising as the saints; for they will be ever in the region and shadow of death. The first moment of their rising, death will be ever over them, ever feeding on their souls, and ever presenting to their hearts the heights and depths of the misery that now must seize them, and, like a bottomless gulf, must swallow them up. "They shall come out of their holes like worms of the earth, and be afraid of the Lord our God."

2. As the resurrection of the godly shall be a resurrection in glory; so the resurrection of the wicked, will be a resurrection of *dishonor*. Yea, as the glory of saints at the

day of their rising will be glory unspeakable; so the dishonor of the ungodly at that day, will be dishonor beyond expression. As Daniel saith, the good shall rise to everlasting life, but the wicked to "shame and everlasting contempt." And again, "When thou, O God, awakest," that is, to judge them, "thou shalt despise their image." Never was a toad or serpent more loathsome to any than these will be in the eyes of God, in their rising forth of their graves. When they go to their graves (saith Job) "their bones are full of the sin of their youth, which shall lie down with them in the dust." And they shall arise in the same noisome and stinking condition; for as death leaves, so judgment finds them. At the resurrection then of these ungodly, they will be in a very loathsome condition.

The ungodly at their death are like the thistle seed: but at their rising, they will be like the thistle grown; more noisome, offensive, and provoking to rejection, abundantly. Then such dishonor, shame, and contempt, will appear in them, that neither God nor Christ, saints nor angels, will so much as once regard them, or vouchsafe once to come near them. "He beholdeth the wicked afar off." Because in the day of grace they would not come to him, and be saved, therefore now they shall all like thorns be thrust away as with fences of iron. Their rising is called the resurrection of the "unjust;" and so they at that day will appear, and will more stink in the nostrils of God, and all the heavenly hosts, than if they had the most irksome plague-sores in the world running on them. If a man at his birth be counted as one cast forth to the loathing of his person; how loathsome and irksome, dishonorable and contemptible, will those be that shall arise Godless, Christless, Spiritless, and graceless, when the trumpet sounds to their judgment; they then coming out of their graves far more loathsome and filthy, than if they should ascend out of the most filthy hole on earth!

3. As the just shall rise in power; so the wicked and unjust, in *weakness* and astonishment. Sin and guilt bring weakness and faintness in this life; how much more, when both, with all their power and force, like a giant, fasten on them! As God saith, "Can thy hands be strong, and can thy heart endure, in the day that I shall deal with thee?" Now will the ghastly jaws of despair gape upon thee, and now will the condemnings of conscience, like thunder-claps, continually batter against thy weary spirits. It is the godly that have boldness in the day of judgment; but the wicked will be like the chaff which the wind driveth away. Oh! the fear, and the heart-aching that will seize them in their rising! The frightful thoughts that then will fill their throbbing hearts! Now must that soul that hath been in hell-fire among the devils possess the body again—possess it, I say, but with the scalding stink of hell upon it. They shall not be able to lift up the head for ever: "pangs shall take hold on them; all their hands shall faint, and every man's heart shall melt; they shall be amazed one at another; their faces shall be as flames." Every thing they see, hear, or think of, shall tend to their discomfort. They must needs be weak whom God hath left, whom guilt hath seized, and whom death is swallowing up for ever!

4. As the just shall arise in spiritual bodies, so the unjust shall arise only as mere naked lumps of sinful nature; not having the least help from God to bear them up under this condition. Wherefore, so soon as ever they are risen out of their graves, they will feel a continual sinking under every remembrance of every sin, and thoughts of judgment. In their rising, they fall; fall, I say, thenceforth and for ever. And for this reason the dungeon into which they fall, is called bottomless; because as there will be no end of their misery, so there will be no stay or prop to bear them up in it. Only as I said before, they

shall not now, as afore, be separate body from soul; but both together be bound in the cords of sin and iniquity, in which they shall now tremble as thieves and murderers do, as they go before the judge, to hear what he will say unto them.

CHAPTER VII.

THE BOOKS OPENED FOR JUDGMENT.

Now, when the wicked are thus raised out of their graves, they shall, together with all the angels of darkness, their fellow-prisoners, be brought up, being shackled in their sins, to the place of judgment; where there shall sit upon them Jesus Christ, the King of kings, and Lord of lords, the Lord Chief Judge of things in heaven and earth, and things under the earth. On whose right hand and left, shall sit all the princes and heavenly nobles, the saints and prophets, the apostles and witnesses of Jesus; every one in his kingly attire upon the throne of his glory. Then shall be fulfilled that which is written, "As for these my enemies, that would not that I should reign over them, bring hither, and slay them before me."

When every one is thus set in his proper place, the Judge on his throne, with his attendants, and the prisoners coming up to judgment, forthwith there shall issue forth a mighty fire and tempest from before the throne, which shall compass it round about. Which fire shall be as bars and bounds to the wicked, to keep them at a certain distance from the heavenly Majesty. As David saith, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." And again, Daniel saith, "His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him," &c.

This preparation being made, namely, the Judge with his attendance on the throne, the bar for the prisoners, and the rebels all standing with ghastly jaws, to look for what comes

after; presently the books are brought forth, namely, the books both of death and life; and every one of them opened before the sinners, now to be judged and condemned. For after that he had said before, "A fiery stream issued, and came forth from before him," he adds, "thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened." And again, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: And the dead were judged out the things which were written in the books, according to their works."

He doth not say, the book was opened, as of one; but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead shall in the judgment be proceeded against.

There is 1. The book of the Creation to be opened. 2. The book of God's Remembrance. 3. The book of the Law. 4. The book of Life. For by every one of these, that is, out of what is written in them, shall the ungodly be judged.

"And the books were opened."

I. The book of the *Creation* shall be opened. And that, first, As it concerns man's nature; and next, As it relates to all other creatures.

First, He will show in what the principles of nature were, as they were God's creation; and how contrary to these principles the world have walked, acted, and done. The principles of nature are concluded under these three general heads.

1. That man, by his own natural reason and judgment, may gather, *that there is a God*; a deity, a first chief, or

principal being, who is over all, and supreme above all. This instinct, I say, man, merely as he is a rational creature, findeth in himself. And hence it is, that all heathens that mind their own natural reason, do conclude, that "we are his offspring;" that is, his creation and workmanship; that "he made heaven and earth," and "hath made of one blood all nations of men;" that "In him we live and move and have our being," &c.

It appears further, that man, by his own nature, doth know that there is such a God.

(1.) By his being able to judge by nature, that there is such a thing as sin. As Christ saith, "Why do ye not even of yourselves judge that which is right?" as if he had said, you are degenerated even from the principles of nature and right reason. As Paul saith in another place, "Doth not even nature itself teach you?" Now he that can judge, that there is such a thing as sin, it must of necessity be, that he understandeth that there is a God, to whom sin is opposite: for if there be no God, there is no sin against him; and he that knows not the one, knows not the other.

(2.) It is evident further, that man by nature knows that there is a God, by those fits of fear and dread that are often begotten in themselves, even in every man that breatheth in this world. For they are by their own consciences and thoughts, convicted and reprov'd, judg'd and condemn'd, though they know neither Moses nor Christ. "For the Gentiles, which have not the law," saith Paul, "these are a law to themselves, and show the work of the law written in their hearts;" that is, by this very thing, they hold forth to all men, that God created them in that state and quality, that they might, in and by their own nature, judge and know that there is a God. And it further sheweth itself, saith he, by those workings of heart, convictions of conscience, and accusations, that every thought maketh within

them; together with the fear that is begotten in them, when they transgress, or do those things that are irrational, or contrary to what they see they should do. I might add further, that the natural proneness that is in all men to devotion and religion, that is, of one kind or another, doth clearly tell us, that they, by the book of nature, which book is themselves, do read, that there is one great and eternal God.

2. The second principle of nature is, *that this God should by men be sought after*, that they might enjoy communion with him for ever. As I said before, the light of nature showeth man, that there is a great God, even God that made the world; and the end of its showing him this is, "that they might seek the Lord, if haply they may feel after him, and find him, though he be not far from every one of us," &c.

3. This light of nature teacheth, *that men between themselves, should do that which is just and equal*. As Moses said, and that long before the law was given, "Sirs, ye are brethren; why do ye wrong one to another?" As if he should say, 'You are of equal creation, you are the same flesh: you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the same reason, that ye ought not to wrong one another.'

Now, against every one of these three principles hath every man in the whole world transgressed: as Paul saith, "For both Jews and Gentiles are all under sin."

1. For, as touching the first, who is he that hath honored, revered, worshipped, and adored the living God, to the height both of what they saw in him, and also according to the goodness and mercy they have as men, received from him? All have "served and worshipped the creature more than the Creator, who is blessed for ever," and so have walked contrary to, and have sinned against this bond of nature, in this first principle of it.

2. Men, instead of minding their own future happiness, as nature teacheth, have, through their giving way to sin and Satan, minded nothing less: for though reason teacheth all men to love that which is good and profitable, yet they, contrary to this, have loved that which is hurtful and destructive. Yea, though sense teacheth to avoid the danger that is manifest; yet man, contrary to reason and sense both, even all men have, both against light and feeling, rejected their own happiness. As Paul saith, "though they know the judgment of God, that they which do such things are worthy of death, they not only do the same, but take pleasure in them that do them."

3. Man, instead of doing equity, and as he would be done by, which nature itself teacheth, hath given up himself unto vile affections. "Being filled" (by refusing the dictates of nature) "with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, malignity, whispering, backbiting; to hate God, to be despightful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, implacable, unmerciful."

And observe it, he doth not say, that all these things are by every man put into practice; but every man hath all these in his heart, which there defile the soul, and make it abominable in the sight of God. "They are *filled* with all unrighteousness;" which also appears, as occasion serveth, sometimes one of them, sometimes more. Now, man having sinned against the natural light, judgment, reason, and conscience, that God hath given him: therefore, though, as I said before, he neither knew Moses nor Christ, yet he shall perish. "As many," saith Paul, "as have sinned without law, shall perish without law."

Yea, here will man be found, not only a sinner against God, but an opposer of himself, a contradictor of his own nature, and one that will not do that which he judgeth even

of himself to be right. Their sin is written upon the tables of their own hearts, and their own wickedness and backsliding shall both correct and reprove them.

It is marvellous, if we consider how curious a creature man was made of God, to behold how much below, besides, and against, that state and place, man acts and does in this state of sin and degeneracy. Man, in his creation, was made in the image of God; but man, by reason of his yielding to the tempter, hath made himself the very figure and image of the devil. Man by creation, was made upright and sinless; but man, by sin, hath made himself crooked and sinful. Man, by creation, had all the faculties of his soul at liberty, to study God his Creator, and his glorious attributes and being; but man, by sin, hath so bound up his own senses and reason, and hath given way for blindness and ignorance of God so to reign in his soul, that now he is captivated, and held bound in alienation and estrangedness, both from God, and all things truly spiritually good. "Because," saith Paul, "when they knew God, they glorified him not as God; but became vain in their imagination, and their foolish hearts were darkened." And again, "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindness of their hearts."

Now for this abuse of the workmanship of God, shall man be brought forth to the judgment, shall be convicted, cast, and condemned as a rebel, against both God and his own soul; as Paul affirmeth, and that when he reasoned but as a man.

When this part of the book touching man's nature is opened, and man convicted and cast by it, by reason of his sinning against the three general principles thereof, then forthwith is the second part of the book opened, which is the mystery of the creatures. For the whole of the creation before thee are not only made to show the power of God

in themselves, but also to teach thee, and to preach unto thee, both much of God and thyself, as also the righteousness and justice of God against sin. "For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

The several parts then of the world, namely, the heavens, earth, sun, moon, stars, with all the other creatures of God, do preach aloud to all men, the eternal power and Godhead of their Creator. In wisdom he hath made them all, to be teachable, and carry instruction in them; and he that is wise and will understand these things, even he shall understand the loving-kindness of the Lord. "For the works of the Lord are great, and sought out of all them that have pleasure therein."

2. As the creation in general preacheth to every man something of God; so all its parts do hold forth how men should behave themselves both to God, and to one another; and will assuredly come in, at the judgment, against all those that shall be found crossers and thwarters of what God, by the creatures, doth hold forth to us.

As, (1.) The obedience of the creatures both to God and thee. 1. To God, they are all in subjection (set devils and men aside), even the very dragons, and all deeps, fire, hail, snow, and vapors, fulfilling his word. Yea the wind and seas obey him. Thus, I say, by their obedience to God, they teach thee obedience, and by their obedience shall thy disobedience be condemned in the judgment. 2. Their obedience to thee also, teacheth thee obedience to all superiors; "for every kind of beasts, and of birds, and serpents,

and things in the sea, is tamed, and hath been tamed," and brought into obedience by mankind. Man only remains untamed, and unruly, and therefore by these is condemned.

(2.) The fruitfulness of all the creatures, in their kind, doth teach and admonish thee to a fruitful life to Godward, and in the things of his holy word. God did but say in the beginning, Let the earth bring forth fruit, grass, herbs, trees, beasts, creeping things, and cattle after their kind; and it was so. But to man he hath sent his prophets, rising early, and sending them, saying, "O do not this abominable thing that I hate!" but they will not obey. For if the Gentiles which have not the law, do, by some acts of obedience, condemn the wickedness of those, who do by the letter and circumcision break the law; how much more shall the fruitfulness of all the creatures come in at the judgment, against the whole world! As Job saith, By the obedience and fruitfulness of the creatures he judgeth (and so will he judge) the people.

(3.) The knowledge and wisdom of the creatures, do, with a check, command thee to be wise, and so teach thee wisdom. The stork in the heaven, the swallow and the crane, by observing the time and season of their coming, do admonish thee to learn the time of grace, and of the mercy of God. The ox and the ass, by the knowledge they have of their master's crib, do admonish thee to know the bread and table of God; and both do, and shall, condemn thy ignorance of the food of heaven.

(4.) The labor and toil of the creatures do convict thee of sloth and idleness. "Go to the ant, thou sluggard; consider her ways and be wise;" for she provideth her food in summer, and layeth up against the day of trial. But thou spendest the whole summer of thy life, in wasting both time and soul. "All things are full of labor," saith Solomon; only man spendeth all the day idle, and his years like a tale that is told. The coney is but a feeble folk, yet laboreth

for a house in the rock, to be safe from the rage of the hunter. The spider also taketh hold with her hands, and is in kings' palaces. It is man only that turneth himself upon the bed of sloth, as the door doth upon the hinges: it is man, I say, that will neither lay hold on the Rock Christ, as the coney doth teach, nor lay hold on the kingdom of heaven, as the spider doth bid him.

(5.) The fear that is in all creatures, when they perceive that danger is near, teacheth men to fly from the wrath to come. "In vain is the snare laid in the sight of any bird;" but man, man only, is the fool-hardy creature, that layeth wait for his own blood, and that lurketh privily for his own life. How, I say, will every creature fly, run, strive, and struggle to escape the danger it is sensible of? It is man only that delighteth to dance about the mouth of hell, and to be knowingly smitten with Satan's snare.

(6.) The dependence that all the creatures have upon God. They teach thee to depend on him that made thee; yea, and will in the judgment condemn thee for thy unlawful practices, and dealings for thy preservation. "The young ravens seek their food from God," and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither storehouse nor barn; but thou art so greedy of these things, that thou, for them, shuttest thyself out of the kingdom of heaven.

(7.) The love and pity that are in their hearts to their young, and to one another, will judge and condemn the hard-heartedness that is in thee to thy own soul. What shall I say? "The heavens shall reveal thy iniquity; and the earth shall rise up against thee;" that is, all the creatures of God, will by their fruitfulness and subjection to the will of their Creator, judge and condemn thee for thy disobedience, and rebellion against him.

Now, as these creatures do every day call unto thee, and lay before thee these things; so he hath for thy awakening,

in case thou be asleep and senseless, creatures of another nature; as,

(1.) Thy bed, when thou liest down in it, preacheth to thee thy grave; thy sleep, thy death; and thy rising in the morning, thy resurrection to judgment.

(2.) The jail that thou seest with thine eyes, and the felons that look out at the grate, put thee in mind of the prison of hell, and of the dreadful state of those that are there.

(3.) The fire that burns in thy chimney, holds forth the fire of hell unto thee.

(4.) The stench and steam of burning brimstone, show thee the loathsome, odious, and dreadful torments of hell.

(5.) The darkness of the night in solitary places, and the fears that do commonly haunt those that walk therein, preach to thee the fears and frights, the scares and amazements, that will for ever attend all damned souls.

All these things, as inconsiderable and unlikely as they may appear to you now, yet in the judgment, will be found the items and warning-words of God to your souls. And know, that he who could overthrow the land of Egypt with frogs, lice, flies, locusts, &c., will overthrow the world at the last day, by the book of the creatures; and that by the least, and most inconsiderable of them, as well as by the rest. This book of the creatures, is so excellent, and so full, so easy, and so suiting the capacity of all, that there is not one man in the world, but is caught, convicted, and cast by it. This is the book that he who knows no letters may read in: yea, and that he who neither saw New Testament, nor Old, may know both much of God, and himself by. 'Tis this book, out of which generally both Job and his friends did so profoundly discourse of the judgments of God, and that out of which God himself did so convincingly answer Job. Job was as perfect in this book, as we are many of us in the scriptures; yea and could see further by it, than

many now a-days do see by the New Testament and Old. This is the book, out of which both Christ, the prophets, and apostles do so frequently discourse by their similitudes, proverbs, and parables, as being the most easy way to convince the world; though by reason of their ignorance, nothing will work with them but what is set on their heart by the Holy Ghost.

One word further, and I have done with this, and that is, God hath sealed the judgment of the world by the book of the creatures, even by man's own carriage unto such of them as through any impediment, have disappointed his expectations. And thus, if thou hadst but a tree in thy orchard, that neither beareth fruit, nor aught else that is good; why, thou art for hewing it down and for appointing it as fuel for the fire. Now thou little thinkest that by thy thus judging, thou shouldst pass sentence upon thine own fruitless soul; but so it is. "For now is the axe laid to the root of the trees; and every tree that bringeth not forth good fruit, is hewn down and cast into the fire." For as truly as thou sayest of thy fruitless tree, "Cut it down; why doth it cumber the ground?" so truly doth thy voice cause heaven to echo again upon thy head, "Cut him down; why doth he cumber the ground?"

Further, the inclination of thy heart as to fruitless and unprofitable creatures, doth fore-preach to thee the inclination of the heart of God towards thee in the judgment. If thou hast either a cow, or any other beast, that is now unprofitable to thee, though thou mayst suffer them for some time to be with thee, as God suffereth sinners in the world; yet all this while thy heart is not with them. But thou wilt take thy time to clear thyself of them. Why, just so shall thy judgment be. As God saith, "Though Moses and Samuel stood before me" (that is, to pray me to spare this people), "yet my heart could not be towards them; therefore cast them out of my sight and let them go forth."

Thus I say, God will judge the world at the last day. He will open before them, how they have degenerated and gone back from the principles of nature, in which he created them. Also how they have slighted all the instructions that he hath given them, even by the obedience, fruitfulness, wisdom, labor, fear, and love of the creatures. And he will tell them, that as to their judgment, they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their hearts from those things which to them were unprofitable. "As therefore the tares are gathered, and burned in the fire; so shall it be in the end of the world." As men deal with weeds, and rotten wood, so will God deal with sinners in the day of final judgment: and will bring in, I say, all the counsels and warnings he hath given men by these things, both to clear up his justices, and to aggravate their judgment to them.

II. The second book that will be opened at this day will be the book of GOD'S REMEMBRANCE. For as God hath in his remembrance, recorded all and every particular good thing that his own people have done to and for his name, while they were in this world; so he hath in his remembrance recorded all the evil and sin of his adversaries, even every thing. Now God's remembrance is so perfect every way, that it is impossible that any thing should be lost that is committed to it to be kept, and brought forth to the judgment at the time appointed. For as a thousand years are but as yesterday with his eternity, so the sins that have been committed a thousand of years since, are all so firmly fixed in the remembrance of the eternal God, that they are always as fresh and clear in his sight as if they were but just now in committing. He calleth again the things that are past, and hath set our most secret things in the light of his countenance. As he also saith in another place; "hell itself is naked before him, and destruction hath no covering;" that is, the most secret, cunning, and hidden con-

trivances of the most subtle of the infernal spirits, which yet are far more artful than men, to hide their wickedness; yet I say, all their ways, hearts and most secret doings, are clear to the very bottom of them, in the eyes of the great God. "All things are naked and open, before the eyes of him with whom we have to do;" who also "will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

"Ye that say, The Lord shall not see, neither shall the God of Jacob regard it; understand, O ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall not he hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?" "Can any hide himself in secret places, that I should not see him?" (that is, when he is committing wickedness,) "saith the Lord: do not I fill heaven and earth saith the Lord?"

Now, to know and see things, is the cause among men of their remembrance. Wherefore God to show us that he will remember all our sins, if we die out of Christ, tells us, that he knoweth and seeth them all, and therefore must needs remember them; for as are his sight and knowledge, so is his remembrance of all things.

When this book of his remembrance therefore, is opened, as it shall be in the judgment; then shall be brought forth of their hidden holes, all things whatsoever hath been done since the world began; whether by kingdoms in general, or persons in particular. Now also shall be brought forth to open view, all the transactions of God and his Son among the sons of men, and every thing shall be applied to every particular person, in equity and justice, to whom they belong. The sins which thou hast committed shall be thy own, and thou thyself shalt bear them. "The Lord is a God of knowledge; and by him actions are weighed."

It will be marvellous to behold how, by thousands, and ten thousands, God will call from their secret places those sins that one would have thought had been dead, and buried, and forgotten; yea, how he will show before the sun, such things, so base and so horrid, that one would think it was not in the hearts of any to commit; for all is recorded in the book of God's remembrance. While men are here, they have a thousand tricks to present themselves one to another, far more fair and honest than they are, or ever were. As Christ said to the Pharisees, "Ye are they who justify yourselves before men; but God knoweth your hearts." Ay, God knoweth indeed, what a nest, what a heap, what swarms, yea, what legions of hellish wickedness, are now with power lurking, like cockatrices, in those men, that one would swear a thousand times, are good and honest men. The way of men in their sins, is like that of an eagle in the air, a serpent upon a rock, a ship in the midst of the sea, and a young man with a maid, saith Solomon; that is, hiddenly, closely, covertly; burying all under fair pretences; wiping their mouths in the close of their evils, and saying, 'I have done no wickedness.'

But by this though it may serve for the time present, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off. "They consider not," saith he, "that I remember all their wickedness." "But I will reprove thee, and will set them in order before thine eyes." Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adversary of David, and of those that under pretences of holiness have persecuted Christ, his word, and people. Now shall every drunkard, whoremaster, thief, and other wicked person, be turned their inside outward—their hearts laid right open—and every sin, with every circumstances of place, time, person, with whom, with the causes also that drew them to the commission of every evil, be discovered to all. Here will be no hiding your-

selves behind curtains, no, nor covering yourselves with the black and dark night. "If I say, Surely the darkness shall cover me; even the night shall be light about me; yea, O God, "darkness hideth not from thee, but the night shineth as the day: the darkness and light are both alike unto thee."

The piercing eye of God beholds all places, persons, and things; the holy hand of his justice writeth them down in the book of his remembrance; and by his power and wisdom, will he open and read to all men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them, in their whole life; for "for all these things God will bring thee into judgment."

Again, as God will bring out of the book of his remembrance, whatever hath passed from thee, against him; so also will he then bring forth by the same book, all things and carriages of his towards thee. Here will he bring to thy mind every sermon thou hast heard, every chapter thou hast read, every conviction thou hast had upon thy conscience, and every admonition that hath been given thee in all thy life, when thou wast in the land of the living.

Now will God lay open before thee, what patience he extended to thee; how he let thee live one year, two years, ten, yea, twenty and thirty years, and all to try thee. Yea, now also will he bring to thy view, how many times he warned, rebuked, threatened, and chastised thee for thy wickedness; how many awakening providences and judgments he continually laid before thy face; yea, how many a time thou didst like Balaam run upon the point of the sword of justice, and how he gave back, as being loath to kill thee.

Now also again shall be brought before thee and all men, how many strugglings God had with thy heart, on thy sick-bed, to do thee good; yea, and at such times, how many vows, promises, engagements, and resolutions thou madest

before God, to turn, if he would release thee from thy affliction, and take off his rod from thy back; and yet how thou didst, like the man possessed, break and snap in twain all these chains of iron with which thou hadst bound thy soul; and that for a very lust and sin. Here also will be opened before thee, how often thou hast sinned against thy light and knowledge; how often thou hast laid violent hands on thy own conscience; how often thou hast labored to put out that light that hath stood in thy way to hinder thee from sinning against thy soul. Ah, Lord! what a condition will the Christless soul be in at this day! How will every one of these things afflict the guilty soul! They will pierce like arrows, and bite like serpents, and sting like an adder. With what shame will that man stand before the judgment-seat of Christ, who must have all things he hath done against God, to provoke the eyes of his glory to jealousy, laid open before the whole host of the heavenly train! It would make a man blush to have his pockets searched for things that are stolen, in the midst of a market, especially if he stand upon his reputation and honor. But thou must have thy heart searched; the bottom of thy heart searched; and that, I say, before thy neighbor, whom thou hast wronged, and before the devils, whom thou hast served; yea, before God, whom thou hast despised; and before the angels, those holy and delicate creatures, whose holy and chaste faces will scarce forbear blushing, while God is making thee vomit up all thou hast swallowed; for God shall bring it out of thy soul.

For, as for God to "forget iniquity," is one of the chief heads of the covenant of grace, and is an argument of the highest nature, to beget and to continue consolation in the godly; so "the remembrance of iniquity," by the Lord, is one of the heaviest loads and judgments that can befall any poor creature. "Lord," saith the prophet, "remember not against us former iniquities." And again, "If thou, Lord,

shouldst mark iniquity, O Lord, who shall stand?" And the reason is, because that which the Lord forgetteth, is forgiven for ever; but that which he remembereth, is charged for ever, and nothing can take it away: "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

III. The third book that will at this day be opened, and out of which God will judge the world, is the book of THE LAW, or the ten words given forth on Mount Sinai. But this book will more especially concern those that have received it, or that have had knowledge thereof. Every one shall not be judged by this book, as there delivered, though they shall be judged by the works of it, which are written in their hearts. "As many as have sinned without law, shall perish without law, and they that have sinned in the law shall be judged by the law." That is, the Heathens that never knew the law, as delivered on Sinai, shall be judged by the law, as it was written in man's heart in his creation, (which is comprised within the book of the Creation); but those that have knowledge of the law as delivered on Sinai, they shall be judged by the law as there given.

Now then this book, when it is opened at the day of judgment, will, to those to whom it especially relates, be a most terrible law, far surpassing the two aforementioned. This law, as I may so say, is the chief and most pure resemblance of the justice and holiness of the heavenly Majesty, and doth hold forth to all men the sharpness and keenness of his wrath above the other two that I have before mentioned. I say, above, because it hath been delivered more plain and open, both as to the duty enjoined, and the sin prohibited; and therefore must of necessity fall with the more violence upon the head of all that shall be found within the compass of it.

This law hath in it, to be opened at this day, these two

general heads: 1. A discovery of the evil of sin, that is so against plain light and truth. And, 2. A discovery of the vanity of all things that will at this day be brought by sinners, for their help and plea at the judgment. Alas! who can but imagine, that the poor world, at the day of their arraignment, should muster up all that ever they can think of, as arguments to shelter them from the execution of that fierce wrath, that then with sinking souls they will see prepared for them!

1. As to the first of these, the apostle tells us, that "the law was added, that the offence might abound," or be discovered what it is. As he saith again, "I had not known sin but by the law." Thus it is in this life, and thus it will be in the day of judgment; that is, those that see sin, and that in its abounding nature, and in its exceeding sinfulness, they must see it by the law; for that is indeed the glass by which God discovereth sin, and the filthy spots of leprosy that are in the soul. Now, those that have not the happiness to see their sin by the law in this life, while there is a fountain of grace to wash in and be clean, must have the misery to see it at the judgment, when nothing is left but misery and pain, as the punishment for the same. At which day, those little tittles of this holy law, that now men so easily look over, and sin against with ease, will every one of them, appear with such dread and with such flaming justice against every offence committed, that if heaven and earth itself should step in to shelter the sinner from the justice and wrath due to sin, it would turn them up by the roots. "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." If there appeared such flames, such thunderings and tempests, as there were at the giving of the law; what flames and blackness will there appear at the execution thereof! And if at the giving of the law there appeared so much holiness and justice, that it made all Israel fly, yea, Moses himself exceedingly fear and quake;

what will become of those that God shall judge by the rigor of this law in the day of judgment!

O what thunderings and lightnings, what earthquakes and tempests, will there be in every guilty soul at the opening of this book! Then, indeed, will God visit them with thunder, and earthquake, and great noise; with storm and tempest, and the flame of a devouring fire. "For, behold," saith the prophet, "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." The Lord will come with fire, that is, in the flaming heat of his justice and holiness against sin and sinners, to execute the rigor of his threatenings upon their perishing souls.

2. The second general head that is contained in this law, to be opened at this day, is its exactness; the purity, and strictness as to all acts of good that any poor creature hath done in this life, whereby he in the judgment will think to shelter, or secure himself from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man, shall be measured; and he whose righteousness is not found every way answerable to this law—which all will fall short of, but they that have the righteousness of God by faith in Jesus Christ—must perish. As he saith, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." That is, though men may now shelter themselves under legal repentance, cold profession, good meanings, thinkings, and doings; yet all these things must be measured, and weighed in the balance of God's most righteous law; and as I said, whatever in that day is not found "the righteousness of God," will be found a "refuge of lies," and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world. And hence it is, that all the ungodly will at this day be found as stubble, and the law as fire. As

it saith, "From his right hand went out a fiery law." And again, "His lips are full of indignation, and his tongue as a devouring fire." For as fire, where it seizeth, doth burn, destroy, devour, and consume; so will the law, all those that at this day, shall be found under the transgression of the least tittle of it. It will be with these souls at the day of judgment, as it is with those countries that are overrun with most merciless conquerors, who leave not any thing behind them, but swallow up all with fire and sword. "For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many."

There are two things which, at the day of judgment, will meet and encounter each other in their height and utmost strength; and they are Sin and the Law. For the judgment will not be till the iniquity of the world be fully ripe. Now then, when sin is come to its full, having played all its pranks, and done all the mischief it can against the Lord of glory; then God brings forth the law, his holy and righteous law. One of these will now reign for ever; that is, either the law or sin. Wherefore sin and sinners must tremble, with all that help and hold them up; for God will magnify the law and make it honorable; that is, will give it the victory over the world for ever. For that is holy, just, and good. They are unholy, unjust, and bad. Therefore by this law will the Lord rain "snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup."

Let no man say, then, because God is so famous in his mercy and patience, in this day of grace, that, therefore, he will not be fierce and dreadful in his justice, in the day of judgment; for judgment and justice are the last things that God intends to bring upon the stage, which will then be to the full as terrible, as now his goodness, and patience, and long-sufferance, are admirable. "Lord, who knoweth the power of thine anger? even according to thy fear, so is thy wrath."

You may see, if you will, a few of the sparks of the justice of God against sin and sinners, by his casting off angels for sin, from heaven to hell; by his drowning the old world; by his burning Sodom and Gomorrah to ashes; condemning them with an overthrow, "making them an example to those that after should live ungodly."

"For what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God." Moses seems to wonder that the children of Israel could continue to live, when they did but hear the law delivered on the mountain. "Did ever people," saith he, "hear the Lord speak out of the midst of the fire, as thou hast done, and live?" O that ye did but know the law, and the wondrous things that are written therein, before the Lord cause that fearful voice to be heard, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Which curse must fall on all that walk not in the commandments of God, without iniquity; which none do, I say, but they that walk in Christ, who hath alone fulfilled them all.

The law is that which standeth at the entrance of the paradise of God, as a flaming sword, turning every way to keep out those that are not righteous with the righteousness of God; that have not skill to come to the throne of grace by that new and living way which Jesus hath consecrated for us through the veil, that is to say, his flesh. For though the curse of this law, be taken away by Christ, for all that truly and savingly believe; yet it remains in full force and power, in every tittle of it, against every soul of man that now shall be found in his tabernacle; that is, in himself, and out of the Lord Jesus. It lieth, I say, like a lion rampant, at the gates of heaven, and will roar upon every unconverted soul, fiercely accusing every one that now would gladly enter in through the gates into this city. So, then,

he only that can answer all its most perfect and legal demands, and that can live in the midst of devouring fire, and there enjoy God, and solace himself, shall dwell on high, and shall not be hurt by this law. "His place of defence shall be the munitions of rocks; bread shall be given him, his water shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off."

Blessed, then, is he whose righteousness doth answer every point of the law of God, according to 1 Cor. i. 30. He shall be able to "escape all those things that shall come to pass, and to stand before the Son of man." For in himself our God is a consuming fire; and man, out of Christ, is but as stubble, chaff, thorns, briers, fuel, for the wrath of this holy and sinner-consuming God to seize upon for ever. "Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him."

CHAPTER VIII.

THE WITNESSES.

Now, when these three books are thus opened, there will, without doubt, be sad throbbing and pricking in every heart that now stands for his life, before the judgment-seat of Christ, the righteous judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the sins that these three books do charge them with, will immediately fall upon them.

But now, to cut off all these at a blow, forthwith appear the witnesses, who are ready to evince, and make full and soul-killing proof of every particular charged against them.

1. And the first is, God himself. "I," saith he, "will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling of his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord."

This must needs be of great sway with every soul, that God should now come in. 'I will witness,' saith God, 'that those things of which ye are accused before the Judge are true. I have seen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether. All things have always been open and naked to mine eye; yea, my eye-lids try the children of men. I have known your down-sitting, and your up-rising, and have understood your thoughts afar off; I have compassed your path, and am well acquainted with all your ways.

'You have not continued in that state of nature in which

I did at first create you. You have not liked to retain that knowledge and understanding of God that you had, and might have had, by the very book of the creation. You gave way to the suggestions of fallen angels; and so your foolish hearts were darkened, and alienated, and estranged from God.

‘All the creatures that were in the world have even condemned you: they have been fruitful, but you fruitless; they have been fearful of danger, but you fool-hardy; they have taken the fittest opportunity for their own preservation, but thou hast both blindly and confidently gone on to thy punishment.

‘Touching the book of my remembrance, who can contradict it? “Do not I fill heaven and earth, saith the Lord?” Was I not in all places to behold, to see, and to observe thee in all thy ways? My eye saw the thief and the adulterer; and I heard every lie and oath of the wicked. I saw the hypocrisy of the dissembler. They have committed villany in Israel, and have committed adultery with their neighbors’ wives, and have spoken lying words in my name, which I have not commanded them: even I know, and am a witness, saith the Lord.’

God will also come in against them for their transgressing his law, even the law which he delivered on Mount Sinai. He will, I say, open every tittle thereof in such order and truth, and apply the breach of each particular person with such convincing arguments, that they will fall down silenced for ever. “Every mouth shall be stopped, and all the world shall become guilty before God.”

2. There is yet another witness for condemning the transgressors of these laws, and that is Conscience. “Their consciences also bearing witness,” saith the apostle. Conscience is a thousand witnesses. Conscience will cry, Amen, to every word that the great God doth speak against thee. Conscience is a terrible accuser; it will hold pace with the

witness of God, as to the truth of evidence, to a hair's breadth. The witness of conscience, is of great authority; it commands guilt, and fasteneth it on every soul which it accuseth. And hence it is said, "If our heart, or conscience condemn us." Conscience will thunder and lighten at this day. Even the consciences of the most Pagan sinners in the world will have sufficient wherewith to accuse, to condemn, and to make paleness appear in their faces, and breaking in their loins, by reason of the force of its conviction. O the mire and dirt that a guilty conscience, when it is forced to speak, will cast up and throw out before the judgment-seat! It must out. None can speak peace, nor health to that man, upon whom God hath let loose his own conscience. Cain will now cry, "My punishment is greater than I can bear;" Judas will hang himself; and both Belshazzar and Felix will feel the joints of their loins to be loosened, and their knees to smite one against another, when conscience stirreth. When conscience is once thoroughly awakened, as it shall be before the judgment-seat, God need say no more to the sinner than Solomon said to filthy Shimei, "Thou knowest all the wickedness that thy heart is privy to." As if he should say, 'Thy conscience knoweth, and can well inform thee of all the evil and sin that thou art guilty of.' To all which it answereth even as face answereth to face in a glass; or as an echo answereth the man that speaketh. As fast, I say, as God chargeth, conscience will cry out, 'Guilty, guilty, Lord! guilty of all, of every whit; I remember, clearly, all the crimes thou layest before me.' Thus, I say, will conscience be a witness against the soul in the day of God.

3. As God and conscience will at this day be most dreadful witnesses against the sinful man; so also will those several *thoughts* that have passed through man's heart be a witness also against him. As he said before, "Their conscience also bearing witness, and their thoughts the mean

while accusing, or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel."

The Thoughts come in as a witness for God against the sinner, upon the account of that unsteadiness and variety that was in them, both touching God and their own selves.

(1.) Sometimes the man thinks there is no God; but that every thing hath its rise of itself, or by chance or fortune: "The fool hath said in his heart, There is no God."

Sometimes again, they think there is a God; but yet they think and imagine of him falsely: "Thou thoughtest that I was altogether such an one as thyself," saith God; "but I will reprove thee."

Men think, that because they can sin with delight, that therefore God can let them escape without punishment. Nay, oftentimes they think, that God doth either quite forget their wickedness, or else that he will be pleased with such satisfaction as they are pleased to give him; even a few howling prayers, feigned and hypocritical tears and weepings, which pass from them more for fear of the punishment of hell-fire, than because they have offended so holy, so just, and so glorious a God, and so loving and so condescending a Jesus.

Sometimes again they have had right thoughts of something of God, but not of him altogether; either thinking so of his justice, as to drive them from him, and also cause them to put him out of their mind; or else so thinking of his mercy, as that they quite forget his holiness and justice. Now both these are but base thoughts of God, and so erroneous and sinful thoughts.

Sometimes also they have pretty right thoughts of God, both as to justice and mercy; but then through the wretchedness of their unsatisfied nature, they, against light and knowledge, do, with shut eyes, and hardened hearts, rush

fiercely, knowingly, and willingly, again into their sins and wickedness.

(2.) As men have these various thoughts of God so also their thoughts are not steady about themselves.

Sometimes they think they are sinners, and therefore they have need of mercy.

Sometimes again they think they are righteous, and so have not so much need; and yet, mark, both alike rotten and base; because as the last is altogether senseless, so the first is not at all savingly sensible.

Sometimes again they think they are gods that shall never die; or, that if they do die, yet they shall never rise again; or, if they do rise again, yet they shall be saved, though they had lived vilely, and in their sins, all the days of their life. Now, I say, every one of these thoughts, with ten thousand more of the like nature, will God bring in against the rebels in the judgment-day. Which thoughts shall every one of them be brought forth in their distinct order. "He showeth to man what is his thought." And again, "I know that thou canst do every thing, and that no thought can be withholden from thee." We read, that when the strangers at Jerusalem did but hear the apostles speak to every one of them in their own language, how it amazed and confounded them. But I say, how will they look and be amazed, when God shall evidently, clearly, and fully, speak out all their hearts, and every thought they have had before them?

Now, the reason and strength of this witness will lie here, that God will, by the variety and crossness that their thoughts had one to another, and by the contradiction that was in them, prove them sinners and ungodly. Because, I say, sometimes they thought there was a God; sometimes again they thought there was none. Sometimes they thought that he was such a God; and sometimes again they thought of him quite contrary: sometimes they thought he was

worth regarding; and sometimes they thought he was not; as also, sometimes they thought he would be faithful, both to mercy, and justice, and sinners; and sometimes again they thought he would not.

What greater argument now can there be, to prove men vanity, froth, a lie, sinners, deluded by the devil, and such as had false apprehensions of God, his ways, his word, his justice, his holiness, of themselves, their sins, and every action?

Now they will, indeed, appear a very lump of confusion, a mass of sin, a bundle of ignorance, of atheism, of unbelief, and of all things that should lay them obnoxious to the judgments of God. Thus will God, I say, by mustering up the thoughts of man, and by showing them, that every imagination and thought of their heart was only evil, and that continually (by showing them what staggering, drunken, wild, and uncomely thoughts they have had, both of him and of themselves) convince them, cast them, and condemn them for sinners and transgressors against the book of creation, the book of his remembrance, and the book of the law. By the variety of their thoughts, they shall be proved unstable, ignorant, wandering stars, clouds carried with a tempest, without order or guidance, and taken captive by the devil at his will.

CHAPTER IX.

APPEAL TO THE BOOK OF LIFE.

Now, while the wicked are thus standing upon their trial and lives before the judgment-seat, and that in the view of heaven and hell; they, I say, hearing and seeing such dreadful things, both written and witnessed against every one of them; and that by such books and such witnesses as do not only talk, but testify, and that with the whole strength of truth against them; they will then begin, though poorly, and without any advantage, to plead for themselves—which plea will be to this effect:

‘Lord, we did find in the scriptures, that thou didst send a Saviour into the world, to deliver us from these sins and miseries. We heard this Saviour also published, and openly proffered to such poor sinners as we are. Lord, Lord, we also made profession of this Saviour, and were many of us frequenters of his holy ordinances: we have eat and drunk in thy presence, and thou hast taught in our streets. Lord, we have also, some of us, been preachers ourselves; we have prophesied in thy name, and in thy name have cast out devils, and done many wondrous works. Nay, Lord, we did herd among thy people; we forsook the profane and wicked world, and carried our shining lamps before us in the face of all men. Lord, Lord, open to us!’

All the while they are thus pleading and speaking for themselves, behold how earnestly they groan, how ghastly they look, and how now the brinish tears flow down like rivers from their eyes; ever redoubling their petition, Lord! Lord! Lord! first thinking of this thing, and then of that; ever contending, seeking, and striving “to enter in

at the strait gate." As Christ saith, "When once the master of the house is risen up;" that is, when Christ hath laid aside his mediation for sinners, and hath taken upon him only to judge and condemn; then will the wicked begin to stand without, and to knock, and contend for a portion among them that are the blessed. Ah! how will their hearts twitter, while they look upon the kingdom of glory! And how will they ache and throb at every view of hell, their proper place! Still crying, 'O that we might inherit life!' and, 'O that we might escape eternal death!'

But now, to take away all cavils and objections of this nature that will arise in the hearts of these men; forthwith the Book of Life is brought out as a conclusion and a final end of eternal judgment. As John saith, "The books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things that were written in the books, according to their works."

But this book of life is not at this time opened because there are now any godly to be tried; for (as I have showed before) their judgment is past and over, before the wicked rise. The book of life, then, is now opened for further conviction of guilty reprobates, that their mouths may be stopped for ever, as touching all their cavils, contendings, and arguments against God's proceeding in judgment with them. For, believe it, while God is judging them, they will fall to judging him again; but he will be justified in his sayings, and will overcome when he is judged at this day. Yet not by a hasty and angry casting them away, but by a legal and convincing proceeding against them, and overthrowing all their cavils by his manifest and invincible truth. Wherefore, to cut off all that they can say, he will now open the book of life before them, and will show them what is written therein, both as to election, conversion, and a truly gospel conversation; and will convince them, that they neither are of the number of his elect, neither were

they ever regenerate, neither had ever a truly gospel conversation in the world.

By these three things, then, out of this book, thou, who art not saved, must at last be judged, and overcome :

1. Here will be tried, whether thou art within that part of this book wherein all the elect are recorded. For all the elect are written here. As Christ saith, "Rejoice that your names are written in heaven." And again, "In thy book," saith he to his Father, "are all my members written."

Now, then, if thy name be not found either among the prophets, apostles, or the rest of the saints, thou must be put by, as one that is cast away, as one polluted, and as an abominable branch. Thy name is wanting in the genealogies and rolls of heaven; thou art not pricked for everlasting life; therefore thou must not be delivered from that soul-amazing misery. For there are no souls that can, though they would give a thousand worlds, be delivered at the day of God, but such as are found written in this book. Every one of those that are written, though never a one of those that are not written, shall in that day be delivered from the wrath to come.

But, oh! methinks, with what careful hearts will the damned now begin to look for their names in this book. Those that, when once the long-suffering of God waited on them, made light of all admonition, and slighted the counsel of making their calling and election sure, would now give thousands of treasures, that they could but spy their names, though last and least among the sons of God. But, I say, how will they fail; how will they faint; how will they die and languish in their souls, when they shall, still as they look, see their names wanting! What a pinch will it be to Cain, to see his brother there recorded, and he himself left out! Absalom will now swoon, and be as one that giveth up the ghost, when he shall see David his father, and Solomon his brother, written here, while he withal is

written in the earth, among the damned. Thus, I say, will sadness be added to sadness, in the soul of the perishing world, when they fail of finding their names in this part of the book of life of the Lamb slain, from the foundation of the world.

2. The second part of this book, is that in which is recorded the nature of conversion; of faith, love, &c. And those that have not had the effectual work of God upon them, and the true and saving operation of grace in their hearts (which is, indeed, the true life which is begun in every Christian), will be found still not written in this book; for the living, the holy living souls, are they only that are written therein. As the prophet saith, "And he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Eternal life is already in this life begun in every soul that shall be saved. As Christ saith, "He that believeth in me hath everlasting life." And again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." And hence they are called, "the living," that are written in this book. Here, then, the Lord will open before thee what conversion is, in the true and simple nature of it; which, when thou beholdest, thou wilt then be convinced, that this thou hast missed of. For it must needs be, that when thou beholdest, by the records of heaven, what a change, what a turn, what an alteration the work of regeneration maketh on every soul, and in every heart, where the effectual call, or the call according to his purpose, is, that thou who hast lived a stranger to this or that, hast contented thyself with the notion only, or a formal and feigned profession thereof; I say, it cannot be, but that thou must forthwith fall down, and with grief conclude, that thou hast no share in this part of the book of life neither. The living only are written herein. There is not one dead, carnal, wicked man, recorded here.

No; but when the Lord shall at this day make mention of Rahab, of Babylon, of Philistia, and Ethiopia; that is, of all the cursed rabble and crew of the damned, then he will say, that this man was born there, that is, amongst them; so that he hath his name where they have theirs, namely, under the black rod, in the king's black book, where he hath recorded all his enemies and traitors. It shall be said of this man, of this ungodly man, that he was born there; that he lived and died in the state of nature, and so is under the curse of God, even as others. For as he said of wicked Coniah, "Write this man childless;" so he saith of every ungodly man, that so departed out of this world, Write this man graceless. Wherefore, I say, among the Babylonians and Philistines among the unbelieving Moors, and Pagans, his name will be found in the day when it will be inquired where every man was born; for God at this day will divide the whole world into these two ranks, the children of the world, and the children of Zion.

Wherefore, here is the honor, the privilege, and advantage, that the godly above the wicked will have at the day of their counting. When the Lord maketh mention of Zion, it shall be then acknowledged, that this and that good man was born in her: "The Lord shall count," saith the prophet, "when he writeth up the people, that this man was born there." 'This man had the work of conversion, of faith, and grace in his soul. This man is a child of Zion, of the heavenly Jerusalem, which is also written in heaven.' Blessed are the people that are in such a case!

But, poor soul, counters will not go for gold now. For though so long as thou didst judge thyself by the crooked rule of thy own reason, and fancy, and affection, thou wast pure in thine own eyes; yet now thou must be judged alone by the words and rule of the Lord Jesus. Which words shall not now, as in times past, be wrested and wrung, both this way and that, to smooth thee up in the hypocrite's hope,

and carnal confidence; but be thou king, or Kaiser, be thou who thou wilt, the word of Christ, and that with his interpretation only, shall judge thee in the last day.

Now will sinners begin to cry with loud and bitter cries, 'Oh! ten thousand worlds for a saving work of grace! Crowns and kingdoms for the least measure of saving faith, and for the love that Christ will say is the love of his own Spirit!'

Now they will begin also to see the worth of a broken and a contrite spirit, and of walking with God, as living ones in this world. But, alas! these things appear in their hearts, to the damned too late; as also do all things else. This will be but like the repentance of the thief, about whose neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them, till out of season. Christ must now indeed be showed to them, as also the true nature of faith, and all grace; but it will be when the door is shut, and mercy gone: they will pray, and repent most earnestly; but it will be in the time of great waters, of the floods of eternal wrath, when they cannot come nigh him.

Well, then, tell me, sinner, if Christ should now come to judge the world, canst thou abide the trial of the book of life? Art thou confident that thy profession, that thy conversion, thy faith, and all other graces thou thinkest thou hast, will prove gold, silver, and precious stones in this day? Behold, he comes as a refiner's fire, and as a fuller's soap. Shalt thou indeed abide the melting and washing of this day? Examine, I say, beforehand, and try thyself unfeignedly; for "every one that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Thou sayest thou art a Christian; that also thou hast repented, dost believe, and love the Lord Jesus; but the question is, whether these things will be found of equal length,

height, and breadth, with the book of life? or whether, when thou art weighed in the balance, thou wilt yet be found wanting? How if, when thou comest to speak for thyself before God, thou shouldst say Sibboleth, instead of Shibboleth? that is, though almost, yet not rightly and naturally, the language of the Christians. If thou miss but one letter in thy evidence, thou art gone. For though thou mayst deceive thy own heart with brass instead of gold, and with tin instead of silver; yet God will not be so put off. You know how confident the foolish virgins were, and yet how they were deceived. They herded with the saints; they went forth from the gross pollutions of the world, they every one had shining lamps, and all went forth to meet the bridegroom; and yet they missed the kingdom. They were not written among the living in Jerusalem; they had not the true, powerful, saving work of conversion, of faith, and grace in their souls. They that are foolish, take their lamps, but take no oil, no saving grace, with them. Thus you see how sinners will be put to it before the judgment-seat from these two parts of this book of life. But,

3. There is yet another part of this book to be opened, and that is, the part in which are recorded those noble and Christian acts that they have done, since the time of their conversion and turning to Christ. Here I say, are recorded the testimony of the saints against sin and Antichrist; their suffering for the sake of God; their love to the members of Christ; their patience under the cross; their faithful frequenting the assemblies of the saints; and their encouraging one another to bear up in his ways in the worst of times—even when the proud were called happy, and when they that wrought wickedness, were even set up. As he there saith, “Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.”

For indeed, as truly as any person hath his name found in the first part of this book of life, and his conversion in the second; so there is a third part, in which his noble, spiritual, and holy actions are recorded, and set down. As it is said by the Spirit, to John, concerning those that suffered martyrdom for the truth of Jesus, "Write, Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

And hence it is, that the labors of the saints, and the book of life, are mentioned together; signifying that the travels and labors, and acts of the godly, are recorded therein.

And hence it is again, that the Lord doth tell Sardis, that those among them that stood it out to the last gasp, in the faith and love of the gospel, should not be blotted out of the book of life; but they, with the work of God on their soul, and their labor for God in this world, should be confessed before his Father, and before his angels.

This part of this book, is in another place called, "The book of the word of the Lord;" because in it, I say, are recorded these famous acts of the saints, against the world, the flesh, and the devil.

You find also, how exact the Holy Ghost is, in recording the travels, pains, labor, and goodness of any of the children of Israel, in their journey from Egypt to Canaan; which was a representation of the travels of the saints, from nature to grace, and from grace to glory. King Ahasuerus kept in his library, a book of records, wherein was written the good service that his subjects did for him at any time; which was a type also of the manner and order of heaven. And as sure as ever Mordecai, when search was made in the rolls, was found there to have done such and such service for the king and his kingdom; so surely will it be found what every saint hath done for God at the day of inquiry. You find in

the Old Testament also, still as any of the kings of Judah died, there was surely a record in the book of Chronicles, of their memorable acts and doings for their God, the church, and the commonwealth of Israel; which still doth further hold forth unto the children of men, this very thing, that all the kings of the New Testament, which are the saints of God, have all their acts, and what they have done for their God, &c., recorded in the book of Chronicles, in the heavenly Jerusalem.

Now I say, when this part of the book of life shall be opened, what can be found in it, of the good deeds, and heaven-born actions of wicked men? Just nothing. For as it is not to be expected that thorns should bring forth grapes, or that thistles should bear figs; so it cannot be imagined, that ungodly men should have any thing to their commendation recorded in this part of the book of life.

What hast thou done, man, for God in this world?

Art thou one of them that hast set thyself, like Job and Paul, against those strong strugglings of pride, lust, covetousness, and secret wickedness, that remain in thy heart?

And do these strugglings against these things, arise from pure love to the Lord Jesus? or from some legal terrors and conviction for sin?

Dost thou, I say, struggle against thy lusts, because thou dost in truth love the sweet, holy, and blessed leadings of the Spirit of the Lord Jesus; its leadings of thee, I say, into his blood and death, for thy justification, and deliverance from wrath to come?

What acts of self-denial hast thou done for the name of the Lord Jesus, among the sons of men? I say, what house, what friend, what wife, what children, and the like, hast thou lost, or left, for the word of God, and the testimony of his truth in the world?

Wast thou one of them that did sigh and afflict thyself

for the abomination of the times, and that Christ hath marked and recorded for such a one?

In a word, Art thou one of them that would not be won, neither by fear, frowns, nor flatteries, to forsake the ways of God, or wrong their conscience? Or art thou one of them that slighted those opportunities, that Satan and this world did often give them to return to sin in secret? These be the men whose praise is in the gospel, and whose commendable and worthy acts are recorded before the Judge of all the world. Alas, alas! these things are strange things to a carnal and wicked man. Nothing of this hath been done by him in this life; and therefore how can any such be recorded for him in the book of life. Wherefore he must needs be shut out of this part also; as David saith, "Let them be blotted out of the book of the living, and not be written with the righteous."

Thus, therefore, when Christ hath opened before them this book of life, and convinced the ungodly at this day out of it, he will then shut it up again, saying, 'I find nothing herein that will do you good; you are none of my elect; you are the sons of perdition.'

CHAPTER X.

MORE WITNESSES FOR CONVICTION.

THUS, as I have said, the wicked will find nothing for their comfort, in the first part of the Book of Life, where all the names of the elect are; neither will they find any thing in the second part thereof, where are recorded the true nature and operation of effectual conversion, of faith, of love, or the like; and, I say, neither can any thing be found in the third part, wherein are recorded the worthy acts and memorable deeds of the saints of the Lord Jesus. For as these will be found clear and full in the book of life, so they will be found effectually wrought in the hearts of the elect; all whose conversion and perseverance shall now be opened before thine eyes, as a witness, I say, of the truth of what thou here seest opened before thee, and also of thy unregenerate state.

Now, in the first place, thou wilt see what a turn, what a change, and what a clinging to God, to Christ, and his word and ways, there was found in the souls of the saved ones. Here shall be seen also how resolvedly, unfeignedly, and heartily, the true child of God did oppose, resist, and war against his most dear and darling lusts and corruptions. Now, the saints are hidden ones; but then they shall be manifest. This is the manner in which the Lord will show who are his, and who they are that fear the Lord, and who that fear him not. Now you shall see how Abraham left his country; how close, good Lot did stick to God in profane and wicked Sodom; how the apostles left all to follow Jesus Christ, and how patiently they took all crosses, afflictions, persecutions, and necessities, for the kingdom of hea-

ven's sake; how they endured burning, starving, stoning, hanging, and a thousand calamities; how they manifested their love to their Lord, his cause, and people in the worst of times, and in the days when they were most rejected, slighted, abused, and abased. "Then shall the King say to them on his right hand," (and that when all the devils and damned sinners stand by,) "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. You are indeed the truly converted souls, as appears by the grace that was in your hearts; for I was an hungered, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." 'You owned me, stood by me, and denied yourselves, to nourish me and my poor members, in our low, and weak, and most despised condition.' This, I say, the world shall see, hear, and be witnesses of, against themselves and their souls for ever. For how can it be but these poor damned sinners should be forced to confess, that they were both Christless and graceless, when they shall find, both in the book of life, and in the hearts of the holy and beloved souls, that to which themselves are the greatest strangers.

Saints, by the fruits of regeneration, even in this world, do testify to the world, not only the truth of conversion in themselves, but also that they that are not converted, are yet Christless, and so heavenless and salvationless. But, alas! while we are here, they will evade this testimony, both of our happiness, and of their misery, by calling our faith fancy, our communion with God delusion, and the sincere profession of his word before the world, hypocrisy, pride, and arrogance. Yet, when they see us on the right hand of Christ, commingled among the angels of light, and themselves on his left hand, and commingled with the angels of darkness; and, when they shall see our hearts and ways opened

before their eyes, and owned by the Judge for honest hearts and good ways, and yet the same ways that they hated, slighted, disowned, and contemned; what will they, or what can they say, but this, We fools, counted their lives madness, and their end to be without honor; but how are they numbered with the saints, and owned by God and Christ!

And truly, was it not that the world might, by seeing the turn that is wrought on the godly, at their conversion, be convinced of the evil of their ways, or be left without excuse the more in the day of God (with some other reasons), they should not, I am persuaded, stay so long from heaven as they do, nor undergo so much abuse and hardship as frequently befalls them. God by the lengthening out of the life of his people that are scattered here and there among men in this world, is making work for the day of judgment, and the overthrow of the implacable, for ever and ever; and, as I have said, will by the conversion, life, patience, self-denial, and heavenly-mindedness of his dear children, give them a heavy and most dreadful blow. For, when God hath thus laid open the work of grace, both by the book of life, and the Christian's heart; then, of itself, will fall to the ground their pleading what gifts and abilities they had in this world. They will now see that gifts and grace are two things; and also, that whosoever are graceless let their gifts be ever so excellent, must perish and be lost for ever. Wherefore, for all their gifts, they shall be found the workers of iniquity, and shall be so judged and condemned. This is a notable place in the prophecy of Ezekiel, "Thus saith the Lord, If the prince (the Prince of life) give a gift to any of his sons," that is, to any that are truly gracious, "the inheritance" (or the profit that he gets thereby) "shall be his son's;" that is, for the exercise of his gift, he shall receive a reward; "but if he give a gift of his inheritance to one of his servants" (that is not a son), "then it shall be his (but) to the year of liberty;

after which it shall return to the prince," &c. This day of liberty, is now, when the Judge is set upon the throne to judgment, even "the glorious liberty of the children of God." Wherefore then will Christ say to them that stand by, "Take from him the pound, and give to him that hath ten pounds." This servant must not abide in the house for ever, though with the son it shall be so.' A man may be used as a servant in the Church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at last himself be no more than a very bubble and nothing. But now, I say, at this day they shall clearly see the difference between gifts and grace, even as clearly as now they that have eyes can see the difference between gifts, and ignorance and very foolishness. This our day doth, indeed, abound with gifts; many sparkling wits are seen in every corner; men have the word and truth of Christ at their finger ends; but, alas! with many, yea, a great many, there is nought but wits and gifts. They are but words; all their religion lieth in their tongues and heads; the power of what they see and know is seen in others, not in themselves. These are like the lord on whom the king of Israel leaned: they shall see the plenty, the blessed plenty, that God doth provide, and will bestow upon his church, but they shall not taste thereof.

Before I conclude this matter, observe, that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jesus, they have not one word about election and reprobation. They murmur not at all that they were not predestinated to eternal life: and the reason is, because then they shall see, though now they are blind, that God could in his prerogative-royal, without prejudice to them that are damned, choose and refuse at pleasure. And besides, they at that day shall be convinced, that there was so much reality, and downright willingness in God, in every tender of grace and mercy to

the worst of men; and also so much goodness, justness, and reasonableness, in every command of the gospel of Christ, which they were so often entreated and beseeched to embrace, that they will be drowned in the conviction of this, that they did refuse love, grace, and reason,—refuse love, I say, for hatred; grace, for sin; and things reasonable, for things unreasonable and vain. Now they shall see that they left glory for shame; God, for the devil; heaven, for hell; light, for darkness. Now they shall see, that though they made themselves beasts, yet God made them reasonable creatures; and that he did with reason expect that they should have adhered to, and have delighted in, things that are good and according to God. Yea, now they shall see, that though God did not determine to bring them to heaven against their hearts and wills, and the love that they had to their sins, yet that God was far from infusing any thing into their souls, that should in the least hinder, weaken, or obstruct them, in seeking the welfare of their souls. Now men will tattle and prattle at a mad rate, about election and reprobation, and conclude, that because all are not elected, therefore God is to blame that any are damned. But then they will see, that they are not damned because they were not elected, but because they sinned; and also that they sinned, not because God put any weakness into their souls, but because they gave way, and that wilfully, knowingly, and desperately, to Satan and his suggestions, and so turned away from the holy commandment delivered unto them. Yea, then you will see, that though God at sometimes did fasten his cords about your heads, and heels, and hands, both by godly education, and smarting convictions; yet you rushed away with violence from all, saying, “Let us break these bands asunder, and cast these cords from us.” God will be justified in his sayings, and be clear when he judgeth, though now thy proud ignorance thinks to have, and to multiply, cavils against him.

But, secondly, as the whole body of the elect, by the nature of conversion in their hearts, shall witness a non-conversion in the hearts of the wicked; and as the ungodly shall fall under the conviction of this cloud of witnesses; so to increase their conviction, there will also be opened before them all the labors of the godly, both ministers and others, and the pains that they have taken, to save, if it had been possible, these very wretches. And now will it come burning hot upon their souls, how often they were forewarned of this day. Now they shall see, that there was never any quarter-sessions, nor general jail-delivery, more publicly foretold than this day. You know that the judges, before they begin their assizes, do give to the country in charge, that they take heed to the laws and statutes of the king. Why, rebel, thou shalt be at this day convicted, that every sermon thou hast heard, and that every serious debate thou hast been at about the laws of God, and things of eternity, they were to thee as the judge's charge before the assizes and judgment began. Every exhortation of every minister of God, is as that which Paul gave to Timothy, and commanded him to give in charge to others. "I charge thee before God, and the Lord Jesus Christ, and the elect angels," saith he, "that thou observe these things." And again, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of Jesus Christ." "These things give in charge," saith he, "that they may be blameless." This, I say, hast thou heard and seen; and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of. Alas! God will multiply his witnesses against thee.

For, thirdly, The words of thine own mouth shall be in testimony.

1. Thine own vows and promises shall witness against thee, that thou hast, contrary to thy light and knowledge, destroyed thy soul. As Joshua said to the children of Israel, when they said, the Lord should be their God: "Well," saith he, "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him:" that is, if now you turn back again, even this covenant and resolution of yours will in the great day be a witness against you: "And they said, We are witnesses."

2. Every time you have with your mouth said well of godliness, and yet gone on in wickedness; or every time you have condemned sin in others, and yet have not refrained it yourselves; I say, every such word and conclusion that hath passed out of thy mouth, sinner, shall be as a witness against thee in the day of God, and the Lord Jesus Christ. As Christ saith, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

I observe, that talk with whom you will, they will with their mouth, say, Serving God, and loving Christ, and walking in ways of holiness, are best; and best will come of them. I observe again, that men who are grossly wicked themselves, will yet, with heavy censures and judgments, condemn drunkenness, lying, covetousness, pride, and whoring, with all manner of abominations, in others; and yet, in the mean time, continue to be neglecters of God, and embracers of sin and the allurements of the flesh themselves. Why, such souls, every time they speak well of godliness, and continue in their sins, do then pass judgment upon themselves, and provide a witness, even their own mouth, against their own soul, at the judgment-seat. "Out of thy own mouth," saith Christ, "will I judge thee, thou wicked servant:" thou knewest what I was, and that I loved to see all my servants zealous and active for me, that at my coming I might have received again what I gave thee, with increase. Thou oughtest, therefore, to have been busying thyself in my

work, for my glory, and thine own good; but seeing thou hast, against thine own light and mouth, gone contrary—Angels, take the unprofitable servant, and east ye him into utter darkness: there shall be weeping and gnashing of teeth. He sinned against light; he shall go to hell against his will.’

The very same, I say, will befall all those that have used their mouth to condemn the sins of others, while they themselves live in their sins. Saith God, ‘O thou wicked wretch, thou didst know that sin was bad, thou didst condemn it in others, thou didst also condemn and pass judgment upon them for their sin; thou art therefore, inexcusable, O man, whosoever thou art, that hast thus judged; for thou that judgest doest the same thing: wherefore, wherein thou hast judged another, thou hast condemned thyself. I must, therefore, saith Christ, look upon thee to be no other but a sinner against thine own mouth, and cannot but judge thee as a despiser of my goodness, and the riches of my forbearance; by which means thou hast treasured up wrath against this day of wrath, and revelation of the righteous judgment of God. “He that knoweth to do good, and doth it not, to him it is sin.” Thus will God, I say, judge and condemn poor sinners, even from and by themselves, to the fire—that lake of brimstone and fire.

Lastly, God hath said in his word, that, rather than there shall want witness at the day of judgment against the workers of iniquity, the very dust of their city, that shall cleave to his messengers that publish the gospel, shall itself be a witness against them. And so Christ bid his servants say: “Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you,” &c. “But I say unto you,” saith he to his ministers, “It shall be more tolerable for Sodom at the judgment, than for that city.”

It may be, that when thou hearest that the dust of the street (that cleaveth to a minister of the gospel, while thou rejectest his word of salvation) shall be a witness against thee at the day of judgment, thou wilt be apt to laugh and say, 'The dust a witness! witnesses will be scarce, where dust is forced to come in to plead against a man.' Well, sinner, mock not. God doth use to confound the great and mighty, by things that are not, and that are despised. And how sayest thou? If God had said, by a prophet, to Pharaoh, but two years before the plagues, that he would shortly come against him with one army of flies, a second army of frogs, and with a third army of locusts, &c., and would destroy his land, dost thou think it had been wisdom in Pharaoh now to have laughed such tidings to scorn? "Is any thing too hard for the Lord?" "Hath he said it, and shall he not bring it to pass?" You shall see, in the day of judgment, of what force all these things will be as witnesses against the ungodly.

Many more witnesses might I here reckon up; but these at this time shall suffice to be nominated. "For out of the mouth of two or three witnesses every word shall be established;" and "at the mouth of two or three witnesses shall he that is worthy of death be put to death."

CHAPTER XI.

THE FINAL SENTENCE OF THE JUDGE.

THUS, then, the books being opened, the laws read, the witnesses heard, and the ungodly convicted, forthwith the Lord and Judge proceeds to execution; and to that end doth pass the sentence of eternal death upon them, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." You are now, by the book of the creation, by the book of God's remembrance, by the book of the law, and by the book of life, adjudged guilty of high treason against God, and me, and murderers of your own souls; as these faithful and true witnesses here have testified, every one of them appearing in their most upright testimony against you. Also you never had a saving work of conversion and faith passed upon you; you died in your sins. Neither can I find any thing in the last part of this book that will serve your turn; no worthy act is here recorded of you: "When I was an hungered, you gave me no meat; when I was athirsty, you gave me no drink; when I was a stranger, you took me not in; I was naked, but ye clothed me not: I was sick, and in prison, but ye visited me not." I have made a thorough search among the records of the living, and find nothing of you, or of your deeds therein. "Depart from me, ye cursed."

Thus will these poor ungodly creatures be stripped of all hope and comfort, and, therefore, must needs fall into great sadness and wailing before the judge; yea, crying out, as being loath to let go all for lost. And even as the man that is fallen into the river will catch hold of any thing, when he is struggling for life, though it tend to hold him faster under

the water, to drown him; so, I say, with these poor creatures, as they lie struggling and twining under the ireful countenance of the Judge, they will bring out yet one more faint and weak groan, and there goes life and all. Their last sigh is this, "Lord, when saw we thee an hungered, and gave thee no meat? or when saw we thee thirsty, and gave thee no drink? when saw we thee a stranger, and took thee not in? or naked and clothed thee not? or when wast thou sick, or in prison, and we did not minister unto thee?"

Thus you see how loath the sinner is now to take a nay of life everlasting. He that once would not be persuaded to close with the Lord Jesus, though one should have persuaded him with tears of blood, behold how fast he now hangs about the Lord! What arguments he frames, with mournful groans! How, with shifts and words, he seeks to gain the time, and to defer the execution: "Lord, open unto us! Lord, Lord, open unto us! Lord, thou hast taught in our streets, and we have both taught in thy name, and in thy name have we cast out devils. We have eat and drunk in thy presence. And when did we see thee an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" O poor hearts! How loath, how unwilling, do they turn away from Christ! How loath are they to partake of the fruit of their ungodly doings! Christ must say, Depart once, and depart twice, before they will depart. When he hath shut the door upon them, yet they knock, and cry, "Lord, open unto us!" When he hath given them their answer, "that he knows them not," yet they plead and mourn. Wherefore he is fain to answer again, "I tell you, I know you not whence you are: Depart!"

"Depart:" O this word, *depart*! How dreadful is it! With what weight will it fall on the head of every condemned sinner! For you must note, that while the ungodly

stand thus before the Judge, they cannot choose but have a most famous view, both of the kingdom of heaven, and of the damned wights in hell. Now they see the God of glory, the King of glory, the saints of glory, and the angels of glory, and the kingdom in which they have their eternal abode. Now they also begin to see the worth of Christ, and what it is to be smiled upon by him; from all which they must depart. And, as I say, they shall have the view of this, so they will most famously behold the pit, the bottomless pit; the fire, the brimstone, and the flaming beds, that justice hath prepared for them of old. Their associates also will be very conspicuous and clear before their watery eyes. They will see now, what and which are devils, and who are damned souls. Now their great-grandfather Cain, and all his brood, with Judas and all his companions, must be their fellow-sighers in the flames and pangs for ever. O heavy day! O heavy word!

This word, "depart," therefore, looketh two ways, and commands the damned to do so too: 'Depart from heaven, depart to hell; depart from life, depart to death.' "Depart from me." Now the ladder doth turn from under them indeed. The Saviour turns them off; the Saviour throws them down. The Father hath given him authority to execute judgment also, because he is the Son of man. "Depart from me." I would come to have done you good; but then you would not: now then, though you would have it ever so willingly, yet you shall not.

"Depart from me, *ye cursed.*" Ye forsaken and left of God, ye vessels of wrath, ye despisers of God and goodness, you now lie open to the stroke of justice for your sins. You must now have vengeance feed upon you; for you did, when you were in the world, feed on sin, and treasure up wrath against this day of wrath, and revelation of the righteous judgment of God.

"Depart, ye cursed, *into everlasting fire.*" Fire is that

which of all things is the most insufferable and insupportable. Wherefore by fire is showed the grievous state of the ungodly, after judgment. Who can eat fire? drink fire? and lie down in the midst of flames of fire? Yet this must the wicked do. Again, not only fire, but everlasting fire. Behold how great a fire a little matter kindleth. A little sin, a little pleasure, a little unjust dealing and doing; what preparation is made for the punishment thereof! And hence it is, that the fire into which the damned fall, is called the lake or sea of fire. "And whosoever," saith John, "was not found written in the book of life, was cast into the lake of fire." Little did the sinner seriously think, that when he was sinning against God, he was making such provision for his poor soul. But now it is too late to repent. His worm must never die, and his fire shall never be quenched. Though the time in which men commit sin is short, yet the time of God's punishing them for their sin is long.

"Depart from me, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" In that he saith, "prepared for the devil and his angels," he insinuates a further conviction upon the consciences of the damned. As if he had said, 'As for this fire and lake that you must go to, though you thought but little of it, because you were careless, yet I did betimes put you in mind of what would be the fruits of sin, even by preparing this judgment for the devil and his angels. The devil in his creation is far more noble than you; yet when he sinned, I spared him not. He sinned also before man; and I, upon his sinning, did cast him down from heaven to hell, and did hang the chains of everlasting darkness upon him; which might, yea, ought, to have been a fair item to you to take heed, but you would not. Wherefore, seeing you have sinned as he hath done, and that, too, after he had both sinned, and was bound over to eternal punishment, the same justice that layeth hold on these more noble creatures, must surely seize

on you.' The world should be convinced of judgment then, because the prince of the world is judged. And that, before they came to this condition of hearing the eternal sentence rattle in their ears; but seeing they did not regard it then, they must, and shall, feel the smart of it now. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

God would have men learn both what mercy is and justice is to them, by his showing it to others; but if they be sottish and careless in the day of forbearance, they must learn by smarting in the day of rebuke and vengeance. Thus it was with the old world. God gave them one hundred and twenty years warning by the preparation of Noah, for the flood that should come. But forasmuch as they then were careless, and would not consider the works of the Lord, nor his threatening them, by this preparation, therefore he brought in the flood upon the world of the ungodly, as he doth here the last judgment upon the workers of iniquity, and sweeps them all away in their wilful ignorance.

Wherefore I say, the Lord Chief Judge, by these words, "prepared for the devil and his angels," doth as good as say, 'This fire into which I now send you, did of itself, even in the preparation of it, had you considered it, forewarn you of this that is now come upon you. Hell-fire is no new or unheard of thing. You cannot now plead, that you heard not of it in the world, neither could you with any reason judge, that seeing I prepared it for angels—for noble, powerful, and mighty angels—that you, poor dust and ashes, should escape the vengeance. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The sentence being thus passed, it remains now, the work being done, that every one go to his eternal station. Wherefore, forthwith this mighty company do now, with heavy heart, retire again from before the judgment-seat: and that full

hastily, God knoweth; for their proper centre is in the hell of hell; into which they descend like a stone into a well, or like Pharaoh into the bottom of the Red Sea. For all hope being now taken from them, they must needs fall with violence into the jaws of eternal desperation, which will deal far worse with the souls of men, and make a greater slaughter in their tortured consciences, than the lions in the den with Daniel could possibly do with the men that were cast in among them.

This is that which Paul calleth "eternal judgment," because it is that which is last and final. Many are the judgments that God doth execute among the sons of men, some after this manner and some after that; divers of which continue but for a while, and none of them are eternal. No, the very devils and damned spirits in hell, though theirs is the longest and most terrible of all the judgments of God yet on foot, yet I say, they must pass under another judgment, even this last, great, and final judgment. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." And so also it is with the damned soul. For both Sodom and Gomorrah, with all the other, though already in hell in their souls, yet they must (as I have before showed) all arise to this judgment, which will be their final judgment. Others of the judgments of God, as they have an end, so the end of many of them proves the profit of those on whom they are inflicted; being, I say, God's instruments of conversion to sinners; and so may fitly be compared to those petty judgments among men, as putting in the stocks, whipping, or burning in the hand: which punishments and judgments, do often prove profitable to those that are punished with them. But eternal judgment is like those more severe judgments among men, as beheading, shooting to death, hanging, drawing and quartering; which swoop all, even

health, time, and the like, and cut off all opportunity of good, leaving no place for mercy or amendment. "These shall go away into everlasting punishment." This word, "depart," &c., is the last word the damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most power, on their slaughtered souls. There is no calling of it back again; it is the very wind up of eternal judgment.

CHAPTER XII.

THE ETERNAL FUTURE.

THUS, then, the judgment being over, the mediatorial kingdom ceaseth to be any longer in the hand of the man Christ Jesus. For as the judges here among men, when they have gone their circuit, do deliver up their commission to the king; so Christ the Judge doth now deliver up his kingdom to his Father. And now all is swallowed up of eternity. The damned are swallowed up of eternal justice and wrath; the saved, of eternal life and felicity; and the Son also delivereth up, I say, the kingdom to the Father, and as man is subject himself under him, that did put all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the reign of death itself; for death, and hell, and sinners, and devils, must now go together into the lake that burns with fire and brimstone. And now is the end of Christ's reign, as the Son of man, and the end of the reign of the saints with him in this his kingdom, which he hath received of his Father, for his work's sake, which he did for him, and for his elect. "Then cometh the end," saith Paul, "when he shall have delivered up the kingdom to God, even the Father." But when shall that be? Why, he answers saying, "When he shall have put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet" (which will not be until the final sentence and judgment be over); "For the last enemy that shall be destroyed, is death. For God hath put all things under his feet. But when he saith, All things are put under him; it is manifest he is excepted which did put all things

under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all."

All things being now at this pass, namely, every one being in his proper place; God in his, Christ in his, the saint in his, and the sinner in his; I shall conclude with this brief touch upon both the state of the good and bad after this eternal judgment.

1. The righteous now shall never fear death, the devil, and hell more: and the wicked shall never hope for life.

2. The just shall ever have the victory over these things; but the wicked shall everlastingly be swallowed up of them.

3. The holy shall be in everlasting light, but the sinner in everlasting darkness. Without light, I say, yet in fire; ever burning, yet not consumed; always afraid of death and hell; vehemently desiring to be annihilated to nothing; continually fearing to stay long in hell, and yet certainly sure they shall never come out of it; ever desiring the saints' happiness, and yet always envying their felicity; they would have it because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever loaded with the delight of sin; and yet that is the greatest torture; always desiring to put it out of their mind; and yet assuredly knowing they must for ever abide under the guilt and torment thereof.

4. The saints are always inflamed with the consideration of the grace that once they embraced; but the wicked most flamingly tormented with the thoughts of their once rejecting and refusing it

5. The just, when they think of their sins, are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteousness, will gnaw themselves, to think that this would not deliver them from hell.

6. When the godly think of hell, it will increase their

comfort; but when the wicked think of heaven, it will twinge them like a serpent. Oh, this eternal judgment! What would a damned soul give, that there might be, though after thousands and hundreds of thousands of millions of years, an end put to this eternal judgment. But their misery is, they have sinned against a God that is eternal; they have offended that justice that will never be satisfied; and therefore they must abide the fire that never shall be quenched. Here is judgment, just and sad.

Again, As it will be thus with good and bad in general; so again more particularly, when the wicked are thus adjudged and condemned, and also received of the fiery gulf, then they shall find, that as he that busieth himself to do good, shall have more glory than others; so they that have been more busy and active in sin than others shall have more wrath and torment than others. For as doing good abundantly doth enlarge the heart to receive and hold more glory; so doing evil abundantly doth enlarge the heart and soul to receive punishment so much the more. And hence it is that you have such sayings as these: "It shall be more tolerable in the judgment for Sodom than for others;" that is, than for those that had sinned against much greater light and mercy: for these, as he saith in another place, "shall receive greater damnation." Yea, it standeth to reason, that he who hath most light, most conviction, most means of conversion, and that was highest towards heaven, must needs have the greatest fall, and so sink deepest into the jaws of eternal misery. As one star, that is, one saint, differeth from another in heaven, so one damned soul shall differ from another in hell. It is so among the devils themselves: there are some worse than others: Beelzebub is the prince, or the chief of the devils; that is, one that was most glorious in heaven, chief among the reprobate angels before his fall; and therefore sinned against the greater light, mercy, and goodness, and so became the chief for wickedness, and will also

have, as the wages thereof, the chief of torments. For that will be true of the damned of hell which is prayed for against Babylon: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." Can it be imagined, that Judas should not have more torment, who betrayed the Prince of life and Saviour of the world, than others who never came near his wickedness by ten thousand degrees? "He that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,"—with many more stripes than others, that through ignorance did commit sin worthy of stripes.

But why should I thus discourse of the *degrees* of the torments of the damned souls in hell? for he that suffers least, will have the waters of a full cup wrung out to him. The least measure of wrath will be the wrath of God; eternal and fiery wrath, insupportable wrath; it will lay the soul in the gulf of that second death, which will for ever have the mastery over the poor sinking, perishing sinner. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

THE END.

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